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# The Chinese Recorder and Missionary Journal.

VOL. XXXVIII.

SEPTEMBER, 1907.

NO. 9.

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The Late Mr. Sung Yueh-kuei	Frontispiece
The Late Rev. Uoh Cong-eng	Facing page 507

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# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

**A CASE OF POST-PARTUM HEMMORRHAGE**—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

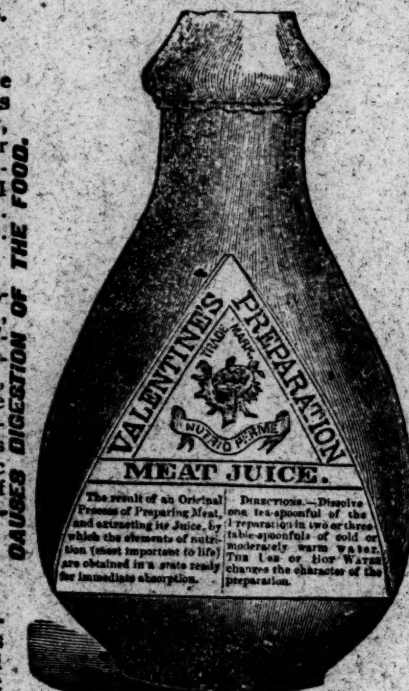
New York.

I prescribe  
VALENTINE'S  
MEAT-JUICE daily,  
and like it better  
than any prepara-  
tion of the sort I  
have ever used.—J.  
MARION SIMS, M.D.

GEORGE H. EL-  
LIOTT, M.R.C.S.,  
in the *British Med-  
ical Journal*, De-  
cember 15th, 1883,  
"I would advise  
every country prac-  
titioner to always  
carry in obstetric  
cases a bottle of  
VALENTINE'S MEAT-  
JUICE."

Washington, D.C.

I have used large-  
ly VALENTINE'S  
MEAT-JUICE and  
consider it the best



of these (meat) prep-  
arations. It was  
used by the late  
lamented President  
Garfield, during his  
long illness and he  
derived great bene-  
fit from its use.—  
ROBERT REYBURN,  
M.D.

INTERNATION-  
AL EXHIBITION.  
1876.

REPORT ON AWARDS,

"For excellence  
of the method of its  
preparation, where-  
by it more nearly re-  
presents fresh meat  
than any other  
extract of meat,  
its freedom from  
disagreeable taste,  
its fitness for im-  
mediate absorption,  
and the perfection  
in which it retains  
its good qualities in  
warm climates."

GIVES  
TONE  
TO  
THE  
STOMACH.

CAUSES DIGESTION OF THE FOOD.





沈覺齋小影



歲百壹年

THE LATE MR. SUNG YUEH-KUEI.

(See Editorial Comment.)



# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

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## The Religious Writings of Liang Chi-tsao.

BY REV. D. T. HUNTINGTON, ICHANG.

LIANG Chi-tsao is undoubtedly one of the ablest and most influential of the writers of New China, though his vogue is perhaps somewhat passed. It is therefore well that we should know something about the man and his teaching, especially his religious teaching.

He was born near Canton in 1873 and received his early education from his grandfather, who was a scholar. At the age of twelve he obtained his Hsiutsai degree and continued his studies under other teachers till he became a Chujen at seventeen. Soon after this he came under the influence of Kang Yu-wei who, whatever we may think of his political ideas, certainly had the power of attracting brilliant young men. Liang followed him in everything except Buddhism, of which religion Kang was a follower. He was secretary of a reform society at Peking in 1894, but the society was soon suppressed. He worked in various ways for reform till 1898, when he was one of the party in power for a short time. When the crash came he escaped on board a Japanese gunboat and went to Japan. There he studied for a year and then started a school for Chinese in Yokohama. Later he traveled to various lands, whither Chinese have migrated, to propagate reform ideas among the emigrants. He returned to Japan, and in the year of Confucius, 2453 (which is the year 1902), he started the *Hsin Min Tsung Pao*, which ran for four years. His opinions are to be found in the files of this magazine and in his collected essays,

which cover about fifteen hundred pages of medium sized print. The religious essays cover only thirty-three pages of the collected essays and about 200 pages of the magazine, of which latter a large part is from other pens than his own. These I shall not consider at present.

He is personally a Confucianist, but not of the old stamp. At first he was in favor of protecting religion—by which he meant enforcing it—but later he came to the conclusion that this was not the way to honor Confucius and gave it up, frankly taking back everything he had previously said on the subject.

As I say, he considers Confucianism as the ideal religion, and in favor of this position he produces six propositions: 1. Confucianism is evolutionary and not static. 2. It is democratic and not despotic. 3. It commands universal goodness and not solitary goodness. 4. It makes for a powerful establishment and not for literary weakness. 5. Favors breadth and not narrowness. 6. It exalts the soul in comparison with the body. Some of these propositions are rather surprising, and it would certainly be difficult to prove them out of the Analects or even Mencius. However he goes on to show that there are two schools of Confucianism dating back to very early times—the Ta Tung school (大同派) and the Hsiao Kang school (小康派). Hsui Tsz was the heresiarch who diverted the whole subsequent teaching into the latter school, so that since the Tsou dynasty the true teaching has been obscured. The true Confucianism is to be found in the I King and the Chuin Chiu. The latter is the most important, but the book itself is like algebraic formulæ, of which the explanation is needed. This is to be found in the commentaries of Kungyang and Kuliang. I confess that I cannot help suspecting that he evolves his ideas and then thinks that they must be Confucian and so goes to some of the least familiar books of the canon and, finding a faint possibility of them there, bases his whole theory on this very unsatisfactory evidence.

In the essay on toleration we gain a further light on what he thinks religion should consist in and what he believes Confucianism does consist in. "Those of the present time who would protect religion hear that Westerners say that China has no religion. They at once get angry, thinking that we are wronged. We are insulted. This comes from not understanding what religion is. Westerners when speaking of religion simply mean superstition. Its power and limits are aside from



the body, considering the soul as the basis, worship as the form, departure from earth as the object, Nirvana and the Kingdom of Heaven as the end, and the bliss or misery of the world to come their law. All religions differ merely in organization and size. In the main they are one. Therefore for those who enter these religions there is nothing more important than belief, nothing more pressing than conquering demons. In establishing belief they forbid men to cherish doubts and prevent their thinking of liberty. In conquering demons they keep their doors in order to drive away external influences. Therefore religion is not an instrument for the progress of mankind. Although during the first period of the evolution of the race it may have had very great use, after the second its uses are not sufficient to counterbalance the evils. But it is not so with Confucianism. That confines itself to matters of the world and the country and the origin of reason and virtue. It is without superstition. It is without worship. It does not forbid doubts. It does not oppose outside doctrines. The difference between Confucianism and all other religions is in this. In a word, Confucius was a philosopher, a statesman, an educator and not a religious teacher." He thinks therefore that they should not try to protect Confucianism nor imitate Christian methods in its propagation. He then shows to his own satisfaction that the power of Christianity in Europe is declining, basing his argument chiefly on the decline in the power of the Papacy and the separation of Church and state in various countries. His idea of the state of Christianity in China is interesting and much nearer the truth than one could wish. "Some one says: 'Although their religion is declining in Europe it is increasing in China. How then can I do otherwise than oppose it?' This also is a mistake. Christianity in China has two objects. One is a genuine propagation of the doctrine. The other is that the government of each country may use the Church to swallow up our power and profit. The Chinese who enter the Christian Church are also of two kinds. One truly believes the doctrine. The other uses foreign teachers to carry on law suits and tyrannize over country places. What harm will those who truly preach and truly believe the doctrine do to China? Why should we dislike the good features of Christianity? China accepts Buddhism and Mohammedanism and even the teaching of Chang Tao-lin and Yuen Liao-fan. Why should it object to Christianity alone? Furthermore Christianity has already

been in China for several hundred years and very few upper class people have followed it. Evidently its strength is not sufficient to change our country."

He rejoices that Confucius has bequeathed to China the felicity of freedom from persecution, but regrets that Confucianism has been gradually narrowed from the time of the Warring States by Chin Sz Hwang Ti and the scholars of all subsequent dynasties, till it has reached its present position of narrow orthodoxy. Confucianism must be broadened to meet modern conceptions. Its basis is, however, permanent, for it is founded on a true psychology and a true sociology. As civilization rises Confucianism rises with it. "I dare to say that if the world were without government, without education, without philosophy, then Confucianism would fail, but while these exist Confucianism will not cease."

Universal education with a Confucian basis is, therefore, the thing to be aimed at. Whatever is useful may be borrowed from other religions, such as the broad love of Buddhism, and the equality, love of enemies and giving of life for the people, of Christianity. They are more or less clearly taught in Confucianism, but he is willing to accept their fuller and clearer statement.

He ends with the following peroration: "Alas! Alas! I who was a leader of the protectors of religion have now become their greatest enemy. . . . Nevertheless I love Confucius, but I love truth more. I love former generations, but I love my country more. I love the men of old, but I love liberty more. I know, also, that Confucius loved liberty, and that the former generations and the men of old loved the country and liberty more than I do. This is my belief. This is my repentance. I am not sorry to turn over the decisions of two thousand years. I am not afraid to stir up the strife of 400,000,000 people. Thus do I reward the gifts of Confucius to me. Thus do I reward the gifts of the lords of religion to me. Thus do I reward the gifts of my fellow-countrymen to me."

This, I think, represents fairly Liang's genuine opinions. One would hardly conceive it possible that the next article was by the same author. It is on "The Relation of Buddhism to the Government of the Masses." In this he seems to take almost the position which Gibbon ascribes to Roman officials. They "considered all religions equally false and equally useful." I should be sorry, however, to think so badly of Mr.



Liang. This essay gives only his political opinion. He has a personal opinion also.

"One of the great questions of our fatherland in the past has been," he begins, "'In the government of China's masses will progress be attained by belief or by no belief?' The root of belief is in religion. Religion is not a mark of extreme culture. Nevertheless the world at present is still several tens of degrees below perfect culture. Therefore religion is a matter which can by no means be omitted. Some say that education can take the place of religion, but I dare not accept this statement. And even if it were so this would apply only to countries where education is universal and all men have been imbued with it till by practice it has become a second nature and their virtue and wisdom rise daily above the average. Then, although there were no belief no harm would result, but that time has not yet arrived in China."

Having thus concluded that faith is needed he proceeds to enquire what that faith shall be. Confucianism he rejects on the ground that it is an educational rather than a religious system and not sufficient for the present uncultured age. Christianity is also rejected somewhat summarily. "There are others who, intoxicated with Western customs and seeing that Europe and America become strong by believing Christianity, desire to leave what they have and adopt it instead. These remarks are still less important, although Christianity has been bringing its influence to bear on my people for a long time yet because it grasps power in a way contrary to righteousness, and although it has tremendous consequences following it, several powerful countries use it as a bait. Yet if there is the least carelessness, unfathomable troubles will follow."

He then proceeds to enumerate six reasons in favor of Buddhism: 1. It is an intelligent belief and not a superstition. I have frequently heard the superstitious say: "This is a matter known to the Lord, the Creator, but we cannot attain to it." But Buddhism is not so. The chief precept of Buddhism is 'cultivate pity and wisdom together.'

2. The faith of Buddhism is in universal goodness and not in solitary goodness. Under this head he has some remarkable and interesting statements. "Buddha said: 'If there is one living being which will not attain to Buddhahood I swear not to become a Buddha!'" This is urged against those false Buddhists who would cultivate a cloistered and secluded virtue.

The conduct of a Bodhisattva is the thing to be aimed at. Of this Buddha says: "Having ferried oneself across, to return to ferry others is the conduct of a Buddha. Before being able to ferry oneself across, to ferry others is to show the heart of a Bodhisattva." Therefore he considers that Buddhism only is sufficient to undertake the salvation of all men.

3. The object of Buddhism is to save the world and not to forsake the world. "The difference between the solitary and the Bodhisattva being clear one perceives that Buddhism is not a religion which forsakes the world." The salvation of the world (not, indeed, the world of forms) and even of hell, is a part of the Buddhist idea. "The disciples of Buddha asked him, 'Who ought to descend into hell?' He answered 'Buddha ought to descend into hell, and not only to descend into hell but to live there continually, and not only to live there but to enjoy it, and not only to enjoy it but to dignify it.'" This is the wider hope with a vengeance!

4. The faith of Buddhism is measureless and not limited. "The difference between religion and philosophy is in their teaching about the soul . . . . . The teaching of other religions about the soul is not so complete as that of Buddhism. The preaching of Christianity speaks of eternal life, of the Kingdom of Heaven, of the judgment of the last day. One may then speak of eternal life saying that its principle is in the soul and not in the form, without contradicting its original meaning, but as to the meaning of the judgment of the last day, the idea is that when the last day comes all will come forth from the grave and be judged by the All Knowing and the Almighty. But it is the form and not the soul that is judged. If one says 'It is the soul,' then the soul lives with the body and is destroyed with the body; and what is left worthy of honor?" Confucianism confines itself to forms saying: 'Good and evil will be recompensed on one's descendants.' Buddhism confines itself to the soul saying: 'Good and evil will be recompensed in unending kalpas.' Although the ideas are different yet each is complete in itself. Christianity is between the two. Therefore I consider that the Christian doctrine of the last day has not yet escaped from the superstitious faith of Egyptian barbarism.

The fifth advantage is that Buddhism teaches equality and not differentiation. On this he quotes the phrase "All living things have the Buddha nature."



The sixth and last point is that Buddhism trusts in one's own strength and not in the strength of another. The idea is that each depends entirely on his past action for his present state and on his present action for his future state. He goes on to apply this to the country—getting out of the world of spirit into the world of form without apparently noticing it.

So much for his ideas on the subject of the uses of Buddhism as a national religion. For the various reasons enumerated it would help to govern the people, therefore let us use it as we would use any other instrument of government.

The last essay to which I would call your attention is entitled "My View of Death and Life." He here comes back to his own personal convictions even more clearly than in his essays on Confucianism. He opens with a statement that all philosophers agreed that there is something which survives death, but have been disagreed as to what it is. He will not therefore call it soul, which has a technical meaning, but *chin shen*, spirit. He then gives an exposition of the Buddhist idea of karma, which excludes the idea of soul and makes a peculiar transition to evolution somewhat after the manner which Lafcadio Hearn and some others have made more or less familiar to English readers. Just at the end he points out one of the many fundamental differences between the two systems, namely, that evolution has for its basal doctrine the struggle for existence and Buddhism aims at release from conscious existence.

He then passes on to one of the most remarkable explanations of the doctrine of the Trinity which has ever been suggested. "The Christian doctrine of the soul is somewhat similar to that of Buddhism and evolution. Nevertheless Christianity has one very important teaching, namely, the doctrine of the Trinity, that is, the Father, the Son and the Holy Spirit. The Father is God, the Son is the Bright Honorable one, and the Holy Spirit is that which forms a connection between God, the Honorable One and all mankind. When spoken of with reference to all, 拓都體,\* it is called the Holy Spirit. When spoken of individually, 么匿體,\* it is called the soul. The reason why the soul does not die is its connection with God. Therefore Christianity terms the body the second life, above which is the permanent first life. Although evolutionists attack Christianity vehemently it is doubtful if they harm it." Then follows a long quotation from what I suppose

\* I am far from certain of the meaning of these two expressions.

to be Lee's Making of a Man (though the title is different from that of Dr. Allen's translation), showing that the materialistic argument against immortality is not sound. He does not, however, consider the Christian doctrine equal to the Buddhist. (The Buddhist karma extends to all living things. The Christian soul is limited to mankind. This is the great difference.)

He then comes to Confucianism. "Confucianism does not say much about the soul, nor about survival after death, nor what it is that survives. Some say it is the family, others reputation." He then discusses the karma, not only of individuals but also of families, tribes, nations and worlds, which he makes equivalent to the Confucian idea of reward or punishment for posterity. More easily he brings the Buddhist idea into harmony with the doctrine of heredity.

Finally he sums up the whole teaching of philosophy in these words, though they are hardly consistent with his previous argument: "We shall all die. We shall all not die. That which dies, is our individual body. That which does not die, is our collective body." He goes on to state his belief, not in personal immortality but in collective immortality—immortality of the family, the race, the nation, the world. Happiness and immortality, he insists, are only to be found in the future of the race. Family and society are to be the objects of our solicitude. "The bodies of Confucius and Buddha, of Washington and Napoleon, of Rousseau and Darwin, have died, but their spirits live on in those who have learned from them and been influenced by them. Like these great ones the body of each one of us dies, but the spirit lives on. The question is, Shall we have regard to the great ego or the little ego, to the good of society or our own physical pleasure? The one thing to be required is to die worthily that we may leave a good heritage to society.

There are other essays in the magazine of quite as great interest from a religious point of view. One is on the progress of western religions during the Tang dynasty, which ends with a lament for the persecution which destroyed them and "left China without a religion." Another is on Micius. It is continued through several numbers, but was never finished. Perhaps the most important is on "The Buddhist Doctrines of Transmigration and Non-individuality." It is an elaborate answer to Liang's materialistic position shown in the essay on "Death and Life."

The most interesting thing in these essays is not that whereunto they have attained, but the trend of the thought and

the method of reasoning. Three religions appear prominently in Liang's (and the other's) essays. They are Confucianism, Buddhism and Christianity. Taoism has dropped out of sight. They do not, to be sure, understand Christianity very well, but try at least to give a fair view of it. (I feel doubtful how many of us could give a better account of Buddhism than he does of Christianity.) It is certainly a vast improvement on the unreasoning prejudice and bitter hostility which passed for argument a few years ago.

In point of method of argument the most remarkable thing to a western mind is the total lack of reference to history. It is not that he does not consider the evidence for the Gospels better than that for the Buddha stories. It does not occur to him that there is any evidence on the subject. The idea of historical credibility or incredibility does not once enter his head. Philosophic evidence is the thing which appeals to him. The philosophic evidence which he adduces is not so much metaphysical as ethical and social. "What is the ethical value of this teaching?" is a question which is before him and his creditors all the time. And still more the social value is always questioned. "Will this doctrine help China to become a great country?" If they are convinced that China's greatness depends upon it they will adopt any idea, no matter where it comes from. These two lines—ethical and social—are those on which we can make our strongest appeal to the young men of China. This is certainly a very healthy frame of mind, but we must also be careful that they do not adopt Christianity from political motives which would do harm both to themselves, to China and to the Church.

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## A Centennial of Protestant Missions in China.

BY REV. A. H. SMITH, D.D.

(*Concluded from p. 423, August number.*)

HAVING thus hastily and imperfectly glanced at the outline history of Protestant Missions in China, let us address ourselves to the important question,

### WHAT IS CHRISTIANITY DOING IN CHINA?

It is not to be forgotten that Protestantism in China is the remote rear-guard of a widely scattered army. Nestorianism came in during the T'ang dynasty in the sixth century and



met with a surprising imperial patronage. But despite its phenomenal success, and its endurance for many hundred years, it disappeared, leaving behind it no literature, not even, so far as known, a line of writing, save only the historic Nestorian Tablet, accidentally unearthed at Si-ngan-fu in the year 1625. The history of Nestorianism may perhaps warn us against an incomplete Gospel, against depending on the precarious favor of rulers, and against the error of omitting to base the church upon the written Word of the Lord. The early Roman Catholic Missions in the Yuan dynasty, antagonized by the Nestorians, were likewise in their achievements spectacular, but with the disappearance of the Mongols in the 14th Century (1368) those missions came to an abrupt end and proved to be but the way of the serpent upon the rock, of the ship in the sea, of the eagle in the air, even seeming to have been to the mother church herself little more than a memory.

Modern Roman Catholic Missions, dating from the entrance into China of Matthew Ricci (1582), have been characterized by wonderful devotion on the part of their missionaries and by a long line of converts, many of them steadfast under the most bitter and relentless persecution.

While their views of the Scripture differ radically from that of Protestants, it is not to be forgotten that Robert Morrison acknowledged his great indebtedness to the Roman Catholic translation of parts of the New Testament done by an unknown hand. It is perhaps not surprising that that Church viewed the invasion by Protestants of its hereditary preserves with ill concealed dislike or with open antagonism. It is also only fair to call attention to the unquestionable fact that its missions, for the last half century at least, have become more than semi-political in their management, and also that their methods and aims differ radically from those of Protestants. It is, from our point of view, difficult to see in what respect modern Roman Catholicism is adapted to help China in her present emergency, for its face, like that of China itself, is turned toward the medievalism of the past rather than toward the new and living present and the immediate future.

China, as we must not overlook, has also an outfit of "religions" of its own: Confucianism which is ethical, Buddhism which is metaphysical, and Taoism which is materialistic. There is no *god* in either of them. There may have been among the ancient Chinese the idea of God; if so, it long

ago disappeared, like the inscription from an abraded coin. Buddhism came or rather was invited in to supply the deficiencies of a merely negative teaching as to man's destiny and the meaning of life.

The power of Confucianism is in its teaching about Righteousness and the dictates of Reason—that man is formed for good and not for evil. It has nothing to say of a future life of the soul, or of the problem of moral disorder, by which despite a theoretical moral order the Chinese are confused and perplexed. Christianity comes with a new doctrine about *God*, His Unity, His Fatherhood, and man's responsibility to Him—the largest and the most comprehensive idea which the human mind can entertain. It also brought a new teaching of the brotherhood of Man.

“The quest and crowning of all good  
Life's final star is Brotherhood.”

Man is thus for the first time brought face to face with his Creator, and meets his fellow-men upon an even footing. A Confucian speaker at a recent meeting of the Y. M. C. A. National Convention in Shanghai, remarked that in China the Emperor alone is called Son of Heaven, but that Christianity comes with the announcement that by birth every man is a son of Heaven. Christianity teaches the worth of the individual, not that of the family, the clan, the nation, or the race, but the individual—a revelation of wonderful significance and import, which the oriental world greatly needs and for which it is fully ready. Christianity gives a rational view of sin, a conception of salvation as a necessity, and as a possibility, and teaches the truth that the Spirit of God dwells in men, imparting life to the lifeless, and hope to the hopeless. This is achieved through the presentation of the *Christ*—a representative of God, an embodiment of divinity in humanity, of humanity in divinity—far more than an example, but literally a divine life injected into human weakness, making Christianity not a mere command, but *a command with power to obey it*.

The natural product of practical Christianity is therefore *transformed lives* which have always been a practical evidence of its power. The sudden and complete revolution of purpose which characterized Saul of Tarsus can be paralleled in China: At the first great Missionary Conference thirty years ago one of the speakers related an incident in illustration of this truth. “A Chinese native preacher was proclaiming the Gospel of

immediate and eternal salvation to a group of his countrymen. A notorious character, the chief of the gamblers of that district and the terror of that neighbourhood, was passing by. He was a bold, desperate, and hardened leader in all iniquity. He paused and listened, and that wondrous message reached his heart. 'If Jesus can do this for me,' he said, 'then he shall.' He then and there accepted Him and went to his home to close his haunts of crime, and broke at once and forever with his past life and former associations." (Records of the Shanghai Conference, 1877, p. 103.) 'Evidences of Christianity' of this kind are the *only* ones which the Chinese cannot parry. They are seldom so striking as this example, but they are everywhere to be met. Too little attention has been paid to the record of these lives, not only of reformed gamblers and opium-smokers but of others. But many biographical sketches—a few volumes, articles in fugitive periodicals and leaflets—have been written of some who are the pride and the glory of the Chinese Christian Church. Among them are stories of Chinese Christian women. Such narratives should be multiplied and widely circulated for their inherent value as proofs positive of what Christianity is actually doing and as a wonderful revelation of its possibilities in China. Where, we may well challenge the Chinese to reply, is there any power that produces such transformations of Chinese character? and where, aside from Christianity, is there any class of persons trying or expecting to produce them? The very notion of such changes is not unnaturally regarded with incredulity, for as the current proverb runs:

" Rivers and streams are easily altered,  
The disposition of man it is hard to change."

Yet it is upon this difficulty, this impossible enterprise that Christianity stakes its success. It undertakes to transform Chinese *homes*, and it does this by a few simple and far-reaching rules formulated at the outset by its earliest and ablest exponent, the first of which is the grand old hexameter of our authorized version. Husbands, love your wives and be not bitter against them, followed by its counterpart: Wives, be in subjection to your husbands as is fit in the Lord. Children, obey your parents in the Lord, for this is right. Fathers, provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord. Servants, obey in all things them that are your masters according to the flesh. Mas-



ters, render unto your servants that which is equal; knowing that you also have a Master in Heaven.

These principles (all but one of which are referred directly to the Lord) when obeyed result in an ideal home, now for the first time developed in China; not with the relation of superior and inferior, but according to the will of God with that of equals, each in their several spheres. Christianity brings into view the ideal partner for man,

"A perfect woman nobly planned,  
To warn, to comfort and command,"

with self-restraint, self-poise, good judgment, able to rule first herself and then her house, to her husband at once a check and a spur. It is already beginning to be perceived that the future of China will rest with its women. The next generation of Christian women in China will exert an influence out of all proportion to their numbers. Christianity elevates the ideal of infancy. The representation of the *madonna* with her child has been in the history of mankind a powerful force. The conception of the Christ Child has softened and enobled all human relations. (Contrast the root idea of the Christmas festival—peace on earth and good-will among men—with that of the Chinese New Year, with its cessation of accustomed activities, its ceremony, its dumplings, and its gambling). Christianity sanctifies motherhood. It exerts all its influence against the vicious practice of taking secondary wives.

At the last Conference Dr. Yen spoke of a Chinese pupil who was informed in a letter that his sixth mother was well, and added: "What does a boy who has six mothers know about a mother."

Christianity teaches the training of children, physical, intellectual, moral, and spiritual. When have there been any mothers like Christian mothers? Christianity compels a revaluation of the Chinese *girl*, now too often unwelcome, despised and abused—a reformation according to nature and in harmony with the will of God. Christianity discourages too early marriages with their immitigable evils, and little by little opens the way for a rational choice in life's partnership, on the part of those most concerned, and for the expression of such a choice, which according to all former Chinese ideas is both impossible and preposterous. Christianity likewise indirectly discourages that mechanical and enforced union of a Chinese family in the

diverging branches and successive generations, modeled after the legend of Chang Kung (now promoted to be the kitchen-god), in whose capacious establishment we are invited to believe that nine generations joined, and where none of the hundred dogs would begin to eat until all had arrived. No society in the world is capable of standing the strain of such a collision of human units as is in China the rule.

Christianity enjoins a man to leave his father and mother and cleave to his wife, but Chinese custom commands him to cleave to his father and mother and to compel his wife to do the same. Christianity teaches that a man and his son are two men—not a man and a perpetual minor. This is a point of prime psychological and social importance. A Chinese Christian girl will more and more obtain the liberty—hitherto unknown—not to marry against her will, a matter having vital relations to the welfare of Chinese Society. Christianity not merely tends to transform the home as the centre of family life, but it gathers groups of transformed lives into a Christian Church, which differs radically from all the clubs, guilds, and societies (often secret) to which the Chinese are accustomed.

But while the Church is to China thus absolutely new, it is an ancient institution, having definite historic beginnings remote in time and in place.

It is *universal*, found in all ages and in every land. It is a democratic institution, admirably adapted to the inbred democracy of the Chinese people. In a sense quite new to China it is authoritative, being based upon a "Thus saith the Lord," with rules of divine original few in number and simple, in non-essentials flexible as the rushes in the basket in which the infant Moses was placed, but in all great essentials rigid as nickel-steel. It is *benevolent*, embodying the first of those five constant virtues of which for ages the Chinese have discoursed without having been able to illustrate them in practice. The Christian Church is an *Ark* which presupposes a universal deluge—a life boat, rejecting no one. No institution was ever more self-evidently preadapted to an end than the Christian church to the needs of the Chinese individual, family and social life. There is, indeed, a constant danger of its abuse by loss of its distinctive character and of its being worked in the interest of an individual, or a class, or a corporation. But if missions had accomplished nothing else, the introduction of the Christian Church into China would mark the beginning of a new epoch.

Among other benefits which it has conferred upon the Chinese must be named that of an ideal of *church discipline* at once democratic and divine. In Chinese society it is not the business of any one to inquire into the life or the character of any one else, apart from a personal injury or broken law.

But the Church has for its foundation one Master, and the brotherhood of all its members. Its insistence upon conformity to a standard of character fixed from above is at once the sign and the seal of its fitness for the transformation of individual character and of society. The *oral address* to the popular mind is a novel contribution of Christianity to China's moral forces—address didactic and hortatory, based upon truth natural and revealed with a view to persuasion. Nothing resembling it ever existed in China. It was adopted by the Emperor K'ang Hsi from the Roman Catholics of his time, but he had first to compose a text-book, which by his son Yung Cheng was expanded into what is known as the Sacred Edict, which is theoretically read and explained to the people of every city on the first and the fifteenth days of the moon. The themes are such as the duty of filial piety and of avoiding quarrels, of the prompt payment of taxes, the dangers of unlawful societies and traditions, with other similar platitudes. In recent decades the revival of the practice may be said to be largely due to a desire to rival Protestant preaching, but as it has behind it no motive power, it constantly tends either to degenerate into mere story-telling, or to die out altogether. The regular Sunday service, on the other hand, projected into the barren wastes of Chinese social life, cannot fail, when adequately conducted, to exercise a great and a beneficent intellectual, moral, and spiritual influence.

The introduction of a *weekly day of rest* into the weary and overworked Oriental world is another important gift of Christianity. Some of the most intelligent Chinese who have been abroad to study, on being asked on their return what in Western lands struck them most, have replied that it was the spectacle of the whole people suspending their work every seventh day to care for that soul, of the very existence of which the Chinese are but dimly conscious, or not conscious at all. The Tai Ping rebels wrote the character for soul by replacing the radical meaning "demon" by that signifying "man," thus, as they said, casting out the devil and restoring the human.

But Christianity does this not with the written character but with the character of the individual, and the deliverance



came not through a bamboo pen, but through the answer to the prayer: "Deliver us from the Evil One." Furthermore Christianity has given China the *Word of God*. "The opening of Thy words giveth light." The first Protestant missionaries were the first translators of the Bible, and the work of their successors in the same direction has been tireless.

The antiquity, the simplicity, the authority, the human interest of the Scriptures make them in China, as elsewhere, a vital book. The most careless reader cannot fail to be struck with the essential differences between the narrative of the life and the words of Christ in the four Gospels and the memorabilia of Confucius preserved in the "Analects." A missionary was once visited by an inquirer, who said that he had seen the New Testament and wished to learn more of its teaching. Although he had never before met a missionary, he mentioned that he had been baptized. When asked by whom, he replied: "By God Himself." Feeling a sense of sin, that baptism is the accompaniment of repentance, and having no one to whom to go, he stood at the door of his house, removed his upper garment, and in the rain prayed to the Lord to forgive his sins, and this was his "baptism." The influence of the Bible in the Chinese home and in Chinese schools may be and not seldom is profound. The wide circulation of such a book among a reading people like the Chinese, cannot but be felt, and sometimes in unexpected ways manifested. When one remembers the New Testament presented to the Empress-Dowager by the Christian women of China, it is a gratification to be certain that at least some knowledge of Christianity has penetrated to the innermost circle of the rulers of China. The Emperor at once sent for a copy of the Bible, and at a later date ordered all the publications of the "Diffusion Society," including all the back numbers of its *Review of the Times*.

During the past year by the British and Foreign Bible Society alone there were circulated more than a million Bibles or portions, and half as many more by the American Bible Society. It is evident that thus a new moral force has entered China, expanding itself perpetually.

The production of a general Christian literature, like the translation of the Bible, was begun by the very earliest Protestant missionaries, and has never ceased. The aggregate total of the output has been immense. Mr. MacGillivray's list of current literature (only) contains the names of more than 1,150

books (not including text-books), some of large size and many of them have had an extraordinary circulation. It is remarkable that Mr. Milne, the second Protestant missionary, produced a tract which in varying versions has steadily maintained its popularity and its usefulness for ninety years, and his Two Friends are still conversing for the edification of their great grandchildren. Consider the contributions made to the thought of China by books on science, mathematics, history, biography, and much else. The *hymnology* of the Christian Church is a new and a profound moral and spiritual force, the influence of which cannot be measured. The mission presses, the earliest of which was begun by the American Board and by far the largest of which has been conducted by the American Presbyterian Mission (its earliest work in China), has been an agency of unwearied activity for light and leading. With wonderful faith and foresight Hon. Walter Lowrie, Sec. of the Presbyterian Society, was pushing a plan for the economical production of matrices for Chinese type, and with much labour, study, and expense had thousands of matrices cast, some years before China was opened to mission work. The labors of the Tract Societies have been long continued and incessant as well as fruitful. The "Diffusion Society" (just mentioned) owing its existence to the foresight and energy of Dr. Alexander Williamson (to which Dr. Young J. Allen had the wisdom and insight to devote much of his time and strength long before the value of his work was perceptible to many others) has sent its publications all over China as aqueous vapor is diffused throughout the atmosphere. In the years following the war between China and Japan, when its *Review of the Times*, its History of the War with its illuminating supplement reached every part of China, and when Dr. Timothy Richard's History of the XIX Century was eagerly devoured by those who could read, its influence was unbounded; each of the works just mentioned received the sincere tribute of admiration in the form of chronic piracy by Chinese publishers. This Society has been perhaps the largest single agency for the introduction of Western light into the once impenetrable recesses of the educated mind of China.

#### EDUCATIONAL WORK.

The first Protestant missionaries were not only the first Bible translators, and the first producers of Christian and general literature, but they were the first educators, founding at Malacca

their Anglo-Chinese College several decades before China itself was accessible. Their courage and their faith were only equalled by their energy and their perseverance. Dr. I. R. Brown's school at Macao and Hongkong under the auspices of the Morrison Education Society, was the first of a long series. Here it was that Mr. Yung Wing received his earliest training, which was destined to lead to great results in the early "seventies" in sending Chinese youth to America, a movement which, had it not been untimely checked, might have saved China from many bitter experiences. Every mission station may be said to be ex-officio an educational center; the primary school generally leading to the intermediate and often expanding into the Christian College, which is intended to be the crown of all the complex agencies for the regeneration of China. In like manner, though at some distance in time, came the systematic instruction of Chinese girls, an absolutely new undertaking in China. What a record of far-reaching activity is that, for example, of the Berlin Girls' School in Hongkong, through which within the past fifty-five years more than a thousand girls have passed! The present general movement on the part of the Chinese for the education of their girls and young women, which is one of the most hopeful signs of the time, may be said to owe its origin to missionary initiative. The recently developed missionary colleges for Chinese women, at first greeted with more or less ridicule, have hardly had time to send out their earliest classes before they have become the ideal toward which the Chinese themselves aspire. The Imperial Commissioners sent abroad in 1905-6 by the Chinese Government were especially enjoined by the Empress-Dowager to visit a typical American Woman's College, and in fulfilment of this command spent a day at Wellesley, where they were both astonished and delighted at what they saw. No omen of greater promise can be discerned on the Chinese horizon than the out-reaching of the women of China for that instruction so freely lavished upon their sisters of the West. But it is not in formal schools alone, or chiefly, that the education of Chinese women by missionaries is to be seen. Countless station classes and women's training-schools are to be found, each rooted in a mission station, each rescuing many who were all their life-time subject to bondage, influencing them by the expulsive power of a new affection, completely transforming many of them by discipline and by familiarity with the word of the Lord, and



fitting them to be angels of help and of consolation to their less favored sisters. Nothing, indeed, to be seen in missionary work in China, is more marvellous and more hopeful than this greatly rewarding service.

#### THE EDUCATIONAL ASSOCIATION OF CHINA.

This Society, which was the outgrowth of the text-book Committee appointed by the Conference of 1877 (and which later produced a series of books of a wide range and of great value) has become a national organization with large opportunity and influence, and when it shall be provided with a permanent Secretary and headquarters it will have before it indefinite future possibilities. In this connection should be mentioned the vast amount of study and investigation done by missionaries on Chinese subjects. The language has been the especial object of their research. Morrison made the first Chinese dictionary, but till the present day the work has never ceased. Every dialect has been examined, many of them have been carefully romanized and thus for the first time been made comprehensible to the Chinese themselves. Lexicons, grammars, syllabaries, and other works have poured forth in unceasing streams. Great numbers of monographs on the fauna, the flora, the geography, the history, the people, the religions, the folklore, have been published. A large percentage, indeed, (though by no means all) that is accurately known about China and the Chinese, owes its origin to Roman Catholic and Protestant missionaries.

#### MEDICAL WORK.

Like many other forms of missionary activity in China, this began (on a small scale) with the first missionary. The labors of Dr. Parker and those of Dr. Lockhart have been already mentioned, and they have never lacked competent and consecrated successors. The first medical missionary society in the world originated in China. Nowhere is there to be seen a more perfect analogue of what we know the Master's life on earth to have been than in that of the medical missionary—an irrefragable demonstration of the divine love and pity. Our age is sensitive to pain and as never before alive to the suffering of mankind. The gift of anesthetics alone is to the Chinese a benefit beyond our conception. No avenue to the Chinese heart has ever been found at all comparable to that opened by

the Christian physician and surgeon. Women doctors, wise and winning, strong and sweet, are God's best provision for the relief of the otherwise immitigable sorrows of Chinese women. The new Union Medical College in Peking, to which the Empress-Dowager gave ten thousand taels, has a unique opportunity for setting the pace for the medical regeneration of all China, and is the only Christian institution the graduates of which are recognized by the Chinese Government. The Woman's Medical College in Canton, doubtless the first of many, has a field in the training of Chinese medical women quite unlimited, winning at once the favor of officials and of the people alike. Missionary physicians in China have time and again enjoyed unique opportunities for exerting peculiar influence. It may be doubted whether in the whole history of medical missions they have been more wisely and more effectively used for social service than by the Scotch and the Irish Presbyterians in Manchuria in the track of both the Russian and the Japanese armies. A mighty agency like medical missions should be employed to the utmost. A combination of the existing missionary medical forces in China, will for an indefinite period far surpass anything which the Chinese can bring to rival them. It is important that the new medical education for China should be in Christian, and not in non-Christian, or in anti-Christian hands.

#### BY-PRODUCTS OF CHRISTIAN WORK IN CHINA.

(1). *For the Blind.* This, in a country where the number of sightless is phenomenally great, and where nothing has ever been done for them, is indeed a miracle in action. These institutions are scattered all over China—from Peking to Canton and from Shanghai to West China. They will be increasingly effective as samples of applied Christianity.

(2). *Work for Lepers.* For this class, which in certain parts of China is a large one, nothing has ever been done by the Chinese themselves. Such a work as that of Dr. Fowler in Hsiao Kan (Hupeh) is a wonderful revelation of love and patience.

(3). *For Opium Smokers.* The most striking results have been met with in the most discouraging conditions, as in Shansi, where it is a saying that out of every ten, eleven are smokers. The life of Pastor Hsi is an example of what may be done by the Chinese themselves in this difficult, apparently hopeless, and yet fruitful work.

(4). *For the Deaf and Dumb.* It is strange that as yet the school of Mrs. Mills in Chefoo is the only one in China, where there should be many, for a class of unfortunates who are certainly numerous. Every work of this description should be endowed.

(5). *For the Insane.* These unfortunates abound in China. The milder forms receive little attention, but should kleptomania develop, the sufferers are chained like a mad dog to a mill-stone. The institution founded in Canton by Dr. Kerr has demonstrated the efficiency of right treatment, and should be widely imitated.

(6). Famine Relief has been given by missionaries whenever there has been opportunity, more particularly in 1877-8 in the great famine in northern China, when several missionaries died in consequence of "famine fever." One of these was honored by the Governor of Shansi with a public funeral. Extended relief has been organized during the floods in the Yangtse valley, in time of overflow of the Yellow River, in the distress of 1900-1 in Shansi, and on many other occasions. The current famine in the northern portion of Kiangsu province (and in adjacent regions) is the latest and by far the best known example. Although carried on under some exceptional difficulties this relief seems likely to prove more effective than any other.

(7). *Anti-Footbinding.* This work has been unaggressively carried on by missionary ladies from the beginning, and aggressively for more than a generation. By the energy and activity of Mrs. Archibald Little (wife of a British merchant) the scattered rays of influence were concentrated. By this and other means a public sentiment in high places has been developed, which bids fair eventually to limit the practice and perhaps in time to abolish it—a unique example, the first as we may hope of many, of a reform suggested from abroad being at length enthusiastically adopted by the Chinese themselves.

(8). *The Anti-Opium Society.* The unwearied efforts of this body resulted in May, 1906, in the unanimous adoption by the House of Commons of a resolution that the opium trade with China is morally indefensible. A petition signed by about 1,400 missionaries was presented in 1906 by Dr. DuBose, president of the Society in China, to the Governor General of the "River Provinces," asking for an Imperial Edict against the use of opium, and within a month this was followed by the issue of the Decree. Whatever may be the fate of this reform it owes its origin and progress to missionary initiative, and there



is good hope that ultimate success may crown the effort to free China from this fearful curse.

(9). *The Rescue of (Slave) Girls.* This has become a definite part of missionary work. The "Door of Hope" in Shanghai is recognized as a philanthropic agency both by the Municipal Council and by the Mixed Court. It is also likely to be imitated by the Chinese in other places, for the need is great and the benefits of the enterprise self-evident.

One of the most important agencies in our present work in China is that of the Y. M. C. A., which, although one of the latest comers, has a field of unsurpassed importance and promise into which it is entering with the vigor of youth combined with the wisdom of age.

It must be recognized that into the evolution of the new China a great variety of factors has entered—the influence of foreign residents at the open ports; the object lesson of foreign municipal administration; an able and generally friendly foreign press; the honest administration of the Chinese Imperial Maritime Customs; the steady stream of visitors to China, contributing each a little; especially the great number of Chinese students educated abroad and returned, bringing new light, together with the *Zeitgeist*, or Spirit of the Age, often working wonders through the Agency of War. But allowing for all these, and more, it remains true that by far the greater part of the impulse in the Chinese Empire toward change and progress must be credited to the labors of missionaries. They have been a permanent and an ever increasing body of mediators between the Occident and the Orient, and the *only* such body anywhere to be found. As such they have held a highly important and a unique position, and their influence will inevitably be much greater in the future than in the past.

It has been said that the Chinese have no saints and no martyrs, but this can no longer be alleged. The wonderful fidelity of many Roman Catholic and Protestant Christians in 1900 has served to show that Christianity is firmly planted in China. Men who would suffer themselves to be mutilated, decapitated, buried alive when they might so easily have escaped, are a moral and a spiritual force to be reckoned with, and the Christian Church produced multitudes of them. Even to the most stolid Chinese the marvelous vitality of the Church and its speedy renewal after its baptism of fire and sword was the wonder of the time.

The indirect influences of Christianity are both visible and invisible—as yet largely of the latter class. But many leading Chinese who have never had anything to do with the church, have been unconsciously altered by it. The native Chinese press has been affected. The literary and official classes have likewise, often unconsciously, been impressed, and the effects will in due time appear. Not by accident but by an inevitable law, missions lead the van of Christian progress toward practical union, both on the mission field and in the home lands, and this great process has but begun. In the providence of God Christian missions, in giving a new impetus to the opening of China, and to the life of the church outside of China, have indirectly changed the history of the world.

In view of all these facts what should be our attitude? It should be that of humility, of confession of our many and grievous shortcomings, of thanksgiving for the past, and of petition for grace for the great but unknown future. We must most earnestly strive for the elimination of waste, for the replacing of competition by co-operation, of inefficiency by efficiency. Our wants are many, but most of all do we need the fuller endowment of the Spirit of God that we may have needed power. Morrison and Milne conjectured that by the end of a century there might perhaps be a thousand converts. We have, it is true, hundreds of thousands, but our real work is absolutely independent of, indifferent to and above mere statistics. In faith and with fresh courage we rededicate ourselves to the gigantic task of the uplift of China.

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### Plans of the Evangelistic Committee of the Centenary Conference.

**A**T the Centenary Missionary Conference recently held at Shanghai the following resolution was passed: “Resolved (a) that as we enter the second century of mission work in China we give thanks to God, whose grace alone has made it possible that every individual in the Empire may now be reached with such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart-transforming power of Jesus Christ as will suffice for the acceptance of Him as personal Saviour.

(b). That we appeal to the whole Christian world to rise in its might, and, trusting to the guidance of Almighty God, realize more adequately its responsibility in this gigantic undertaking; and, in particular, we recommend the Missions here represented to make a careful estimate of the number of workers (foreign and Chinese) and of the funds necessary to accomplish this result.

(c). That the Conference continues its Evangelistic Committee, with power to add to their number and with instructions to make an interim report to this Conference, for the purpose of collecting and tabulating this information, with power to transmit its findings to the Churches of Christendom.

(d). That the Evangelistic Committee take steps toward the establishment of an Evangelistic Association to do for those engaged in evangelistic work what the Educational and Medical Associations are doing for these more technical sides of the work. Such an Association could collect, tabulate and circulate information and arrange for Conferences for foreign evangelistic workers and for evangelistic campaigns and conferences.

It will be of interest to the missionaries throughout the Empire to know what steps the Committee are taking towards the realization of these objects, and it has been suggested that we do so in the columns of the CHINESE RECORDER. It will be obvious to all that the first duty of the Committee is to get the information required for the carrying out of sections (a) (b) and (c) of the resolution, and we are glad to be able to say that circulars have been posted to all the provinces calling for such statistics as will enable the Committee to issue an appeal for more workers to accomplish as speedily as possible the evangelization of this vast country. In order to facilitate the work of collecting the needed information it was decided to form a Sub-Committee of at least two missionaries in each province; and to aid the Secretary in the work of tabulating such information it was decided to form an Executive Committee with headquarters at Chinkiang. The Executive and the Provincial Sub-Committees are as follows:—

#### EXECUTIVE COMMITTEE.

Rev. Alex. R. Saunders, C. I. M., Yangchow, *Chairman*.  
Rev. A. Sydenstricker, A. P. M. S., Chinkiang.  
Rev. G. F. Mosher, A. P. E. C. M., Wusih.  
Rev. W. C. Longden, M. E. M., Chinkiang.  
Rev. L. W. Pierce, A. S. B. M., Yangchow.



## PROVINCIAL SUB-COMMITTEES.

- Kansuh. —Rev. W. W. Simpson, C. and M. A.  
Rev. H. F. Ridley, C. I. M.
- Shensi. —Rev. Aug. Berg, Swedish Mission in China.  
Rev. C. J. Anderson, Scand. China Alliance.
- Shansi. —Rev. Arthur Sowerby, E. B. M.  
Rev. Aug. Karlsson, Swedish Holiness Mission.  
Rev. Albert Lutley, C. I. M.
- Chihli. —Rev. J. W. Lowrie, D.D., A. P. M.  
Rev. W. S. Ament, D.D., A. B. C. F. M.  
Rev. W. T. Hobart, D.D., M. E. M.
- Shantung. —Rev. F. B. Turner, E. M. M.  
Rev. R. M. Mateer, A. P. M.
- Honan. —Rev. M. McKenzie, C. P. M.  
Rev. F. S. Joyce, C. I. M.
- Kiangsu. —Rev. H. C. DuBose, D.D., A. P. M. S., and the members of  
Executive Committee.
- Sz-ch'uan. —Rev. Walter Taylor, C. I. M.  
Rev. A. A. Phillips, C. M. S.  
Rev. A. E. Claxton, L. M. S.  
Rev. B. Ririe, C. I. M.
- Kueichow. —Rev. S. R. Clarke, C. I. M.  
Rev. B. C. Waters, C. I. M.
- Yuinnan. —Rev. Owen Stevenson, C. I. M.  
Rev. S. Pollard, B. C. M.
- Hupeh. —Rev. T. E. North, W. M. S.  
Dr. R. H. Glover, C. and M. A.  
Rev. T. R. Kearney, Ch. of Scot. Mission.
- Kiangsi. —Dr. C. F. Kupfer, M. E. M.  
Rev. J. J. Coulthard, C. I. M.
- Anhuei. —Dr. E. L. Woodward, A. P. E. C. M.  
Rev. C. T. Fishe, C. I. M.
- Chehkiang. —Archdeacon A. E. Moule, C. M. S.  
Rev. P. F. Price, A. P. M. S.
- Hunan. —Rev. W. H. Watson, W. M. S.  
Rev. J. W. Wilson, L. M. S.
- Kuangsi. —Rev. F. Child, C. M. S.  
Rev. J. E. Fee, C. and M. A.
- Kuangtung. —Rev. A. A. Fulton, A. P. M.  
Rev. W. Leuschner, Berlin M. S.
- Fuhkien. —Rev. W. N. Brewster, M. E. M.  
Dr. B. V. S. Taylor, C. M. S.  
Rev. D. T. Robertson, U. F. C. S.  
Rev. J. Stobie, U. F. C. S.
- Three Pro-  
vinces of  
Manchuria. { Rev. W. H. Gillespie, I. P. C. M.  
Rev. A. Weir, I. P. C. M.  
Rev. J. W. Inglis, U. F. C. S.  
Rev. G. Douglas, U. F. C. S.  
Rev. J. Keers, I. P. C. M.
- Mongolia. —Rev. N. J. Freidstrom, Scand. All. Mission.
- Sinkiang. —Rev. G. W. Hunter, C. I. M.
- Hainan. —Rev. F. P. Gilman, A. P. M.
- Tibet. —Rev. T. Sorensen, C. I. M.

The members of the Provincial Sub-Committees and the Executive Committee form the general Evangelistic Committee, of which Dr. J. W. Lowrie, A. P. M., Pao-ting-fu, is Chairman, and Rev. Alex. R. Saunders, C. I. M., Yangchow, is Secretary.

We append copies of the Circulars that have been sent to all members of the Provincial Sub-Committees, and we bespeak

for our brethren the hearty co-operation in this great work of all the Missionary Societies having work in China and its dependencies. A glance at the foregoing list will show that we have representatives of the Committee in all parts of this vast Empire, and we therefore expect to present to the Home churches full and reliable information as to what is being done for the evangelization of this people, as well as to what still remains to be done, and the number of workers needed to accomplish this work within the next twenty years.

When this appeal has been issued the Committee will then be free to proceed with the work of carrying out the (d) section of the resolution, which provides for the establishment of an Evangelistic Association.

The Committee would seek the prayers of the whole missionary body for the speedy accomplishment of the objects for which it exists.

#### CIRCULAR I.

##### *Letter to the Provincial Committees.*

DEAR BROTHER: Accept our cordial greetings in the Lord as we bid you Godspeed in preparing the way for the speedy evangelization of China by superintending this estimate of the additional workers and funds necessary to that end in the province of.....with which you are so familiar.

The Conference has not burdened you with the task of making these estimates; the missions will do this, since each mission, and not the Evangelistic Committee, is responsible for the evangelization of its own field.

We consider that your duties will be :—

1. To agree with your colleague Mr. .... upon the mission or missions in your province with which you are each to correspond.
  2. To forward to each mission with which you are to correspond the letter to the missions which the Committee on Evangelistic Work has prepared, together with several estimate blanks, a number of both of which we forward you by this mail. We hope that the letter to the missions is explicit enough as to relieve you from the necessity of any further explanation of it to them.
  3. To prepare a list of the districts (州, 縣 or 縣) in your province and the total population of each district; also the number of villages in each district, noting the names only of those villages officially reckoned as markets (鎮). This information can be obtained by a trusty Chinese scholar from the Governor's Yamun or from the Prefectural Yamuns. In some provinces a printed official census can be purchased.
  4. When all the estimate blanks from the missions with which you correspond are returned to you, and the remainder to your colleague, you will know, after communication with him, whether any district has not been estimated for by the missions.
  5. Those omitted districts or parts of districts would classify as unoccupied territory, and it would devolve upon you and your colleague to make an estimate for them.
  6. This estimate we would suggest that you make on the basis of one Chinese evangelist for every 2,500, and one married foreigner aided by one unmarried missionary woman for every 25,000 of the population.
- We earnestly hope that by the blessing of God you may be enabled to have the completed estimates for the whole province returned to us by the first day of November. We can then tabulate them and send them to the home lands before the WEEK OF PRAYER next year.

Kindly report all expenses incurred in the collection of these estimates to the Executive Committee, who have made provision to defray them.

We realize that this is an arduous and tedious task, but, with you, we believe that its completion will directly hasten the establishment of the Kingdom of our Lord Jesus in China.

Remembering you constantly in our prayers,

We are, yours in His service,

J. W. LOWRIE.

ALEX. R. SAUNDERS.

Executive Committee :—

ALEX. R. SAUNDERS, *Chairman*, Yangchow.

W. C. LONGDEN.

L. W. PIERCE.

A. SYDENSTRICKER.

G. MOSHER.

#### CIRCULAR II.

*To the Secretary or Missionary-in-charge of the Mission.*

DEAR FELLOW-WORKER: With a view to the speedy evangelization of China, for which all are praying, and in accordance with the action of the Centenary Conference requesting each mission to make, at the earliest opportunity, an official estimate of the additional Chinese and foreign workers, and of the additional funds required to accomplish this end in its own field, the Evangelistic Committee, to whom the Conference intrusted the collecting and tabulating of these estimates, beg leave to offer the following suggestions:

1.—That the estimates contemplate the evangelization of the field within twenty years from January first of the year nineteen hundred and nine.

2.—To secure uniformity of calculation, reckon fifty days' preaching in each village of 1,000 inhabitants or under and larger places in proportion.

3.—That large allowance be made for the voluntary assistance of the growing company of Chinese believers.

4.—That, since only persons of true piety will be chosen for training as Chinese evangelists and colporteurs, the estimated proportion of Chinese to foreigners will vary with the number of eligible Chinese in each mission. We would suggest, however, that the general basis of computation be ten Chinese to one foreigner.

5.—That, in order to secure completeness and avoid reduplication, each Mission state in the accompanying estimate blanks the districts (縣, 州 or 廳) for which computation is made.

6.—That, since this is the King's business, all endeavour, with united prayer for its speedy completion, to return estimates to the Evangelistic Committee before the first day of November.

Yours in His name,

(Signed) J. W. LOWRIE.

A. R. SAUNDERS.

Sub-Committee for

.....Province { .....

#### ESTIMATE BLANK.

Estimate of additional workers and funds necessary for the speedy evangelization of China made by.....Mission.

Province of.....for the following districts  
(give names of districts 縣, 州 or 廳 in Chinese character).



Present number of workers.  
 Number of additional workers  
 necessary to evangelize above  
 named districts.

Cost of outfit and travel to  
 the field of additional workers.  
 Annual cost of maintenance  
 of additional workers.  
 Other necessary expenditures.

Foreign (including  
 those on furlough) Men Single Chinese  
 married Women Men Women

Gold. £. S. D. or \$ cts.

Signed.....

Date.....190

N.B.—Kindly return this to a member of the Sub-Committee for your  
 province.

## Educational Department.

Conducted in the interests of the "Educational Association of China."

### 'In Memoriam.'

Arthur Sitgreaves Mann, B.A., B.D.

Born August 18th, 1878. Died July 29th, 1907.

'Greater love hath no man than this, that a man lay down his life for his  
 friends.'

**R**EADERS of these NOTES will have been shocked and  
 grieved at hearing of the sudden and tragic death by  
 drowning near Kuling of the brilliant and promising  
 young professor, who has recently been editor of this section of  
 the RECORDER. The officers of the Educational Association  
 of China, in issuing this brief memorial notice, desire at the  
 same time to tender to the bereaved parents and friends their  
 profound sympathy and sorrow.

As a full account of the fatality appears under Missionary  
 News, it is not necessary here to rehearse the sad facts.

At the time of his death, Mr. Mann was professor of  
 Economics and New Testament Exegesis in St John's College,  
 Shanghai, and his death will be an irreparable loss to that  
 institution. He was also Secretary of the Yale Alumni Associa-  
 tion of China and Editorial Secretary of the Educational  
 Association of China.

Mr. Mann was born in New York City, of earnest Church  
 parents, and through his childhood and developing manhood  
 was surrounded by a beautiful Christian atmosphere. Naturally

his religious nature was stimulated and fostered and he grew to be a truly devout man with high conceptions of life and its duties. His father—Dr. Matthew D. Mann—is the well known surgeon and a writer and recognized authority on gynecology.

Young Arthur Mann was first educated in private schools and later at the Buffalo High School, from which he graduated and entered Yale University. He held a high position in his class ('99) at this famous seat of learning, and the earnestness with which he entered into his studies and his unusual mental abilities, enabled him to graduate within the first ten; and later, at the General Theological Seminary in New York City he ranked even higher.

After receiving his B.D. degree he travelled in Europe for a short time, and on his return to America was ordained deacon of the Protestant Episcopal Church. During the years 1902 and 1903 he was curate of St. Paul's, Rochester, and in December of the latter year was ordained priest. He had for a long time decided to offer himself for the Mission field and, as the educational side of the work appealed to him most strongly, he was attracted to St. John's College, and when Dr. Pott returned from America in January of 1904, Mr. Mann came with him.

As he had prepared himself especially for this branch of Christian activity and was full of zeal and enthusiasm for educational work in China, it seemed that both by disposition and qualification he was eminently fitted to be a great educationist. He made a thorough study of Chinese methods of teaching and examination and was eager to apply his broader and more scientific principles to the training of the mind.

As a teacher he was much beloved by his students and both in the class room and on the playfield he was very popular. He took a warm interest in the personal affairs of his boys, and although his career at the college was so brief, many a student owes him a deep debt of gratitude for his wise and friendly counsel. His loss will be mourned by hundreds of lads who entertain a sincere affection for one whose heart was so in his work.

Mr. Mann was instrumental in bringing about the present happy arrangement between his Alma Mater and St. John's, whereby Chinese students holding the B.A. diploma of the latter institution, are recognized at Yale and permitted to read for degrees in the post graduate courses. Several students have already availed themselves of this privilege, and the opening

session will find a large batch of old St. John's boys continuing their studies at Yale.

In Chinese Mr. Mann was a most promising student, and his knowledge of the written character was really remarkable for one who had studied so short a period. He gave especial attention to the writing of the native characters and had reached a wonderful state of proficiency in this difficult branch of the language. He took a keen interest in the manners and customs of the natives around him and had a good working vocabulary of the local dialect.

In the pulpit he often revealed an original way of thinking and gave promise of being a real power in arousing the hearts and minds of the large congregation of young people at St. John's to a sense of life's responsibilities and the truths of the Gospel.

One would hardly class him as an athlete and yet he held a place on the '97 Yale Track Team and created quite a spirit for hurdling among the students at St. John's. As a tennis player he was a worthy opponent, and indeed entered into all forms of physical exercise with the energy and spirit that was characteristic of the man.

In character he was kindly, unselfish and always optimistic, and his life was a source of inspiration to many. The brave manner in which he went to his death showed the true nobility of his character, and his colleagues and friends sorrow for his loss with a sorrow deeper than words can express.

F. C. C.

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## The Modern Schools of China.

BY REV. H. S. REDFERN,

*Principal of the English Methodist College at Ningpo.*

THE object of this paper is to give a brief account of the native educational institutions of China, with special reference to those existing in Ningpo. To every student of public affairs in China, and especially to every missionary, the study of the evolution of these schools is one fraught with very great interest. It is the duty of every missionary who is in any way connected with educational work to keep himself informed of the ever changing phases of the situation and to adapt his own work accordingly.



Nothing is more wonderful than the rapid spread of the desire for Western learning in China during the last few years. The lessons of the Russo-Japanese war were not lost upon China, although unfortunately some of them were wrongly learned, and the visit of the five Commissioners to foreign countries was not in vain; but more wonderful than these was the Edict which abolished the Imperial examinations. This decree was marvellous in its inception, its execution, and its results. Throwing out of employment, robbing of their hard-earned laurels, and trampling remorselessly on the prejudices of a large proportion of the most powerful class of subjects of this Empire, it must be recognized as the most drastic proclamation that has issued from the Dragon Throne since the publication of the Reform Edicts of 1898. It differed too from most of the Edicts of recent times, in the completeness with which its commands were carried out; this being perhaps partly due to its purely destructive character. It fell like a bolt from the blue, but appeared to excite but little hostility, whilst in obedience to the royal wishes officials, merchants and people co-operated in the raising of a new structure on the ruins of the old educational system, of which the Imperial examinations had been the chief support.

The object of their endeavours was one which appealed to the newly aroused patriotic spirit of the people and to that love of charity which forms such a strange contrast to their usual selfish disposition. In many cases too it appealed to their interest. The merchant, having already gained wealth and ease, saw in it an opportunity of winning also fame and honour by making generous contributions. The officials sought preferment and an excuse for increasing their exactions from the people by zealously supporting the cause. The people on their part, and especially the smaller merchants, feeling that by direct subscriptions they would win fame on the one hand and escape taxation on the other, generously responded to the appeals that were made to their purse. The result is that throughout the country, with mushroom-like rapidity, innumerable schools have been established, and at certain hours of the day it is difficult to get out of ear-shot of the school-boy's bugle.

But the problem before the reformers was not merely one of buildings and of funds. It involved the creation of a complete educational system. They set to work with commendable enthusiasm and general patriotism. Prefectural and city educa-

tional societies were formed throughout the country, the officials of which often devoted their whole time to the work without accepting any salary. These societies aided and are still aiding the conversion of the old schools into those of a more modern type and the creation of new schools. Government regulations were issued outlining a complete system of co-ordinated institutions from the kindergarten to the university. The scheme is necessarily very imperfect, and will remain so as long as the power of its originators is crippled by the fact that the schools are largely dependent on public charity or the whims of constantly changing officials for their support. Regarded, however, as a purely tentative scheme, as in truth it is, one cannot but recognize that it is a praiseworthy attempt to solve a most difficult problem of institutions in each province.

Provision is made for four grades:—

The Primary School (初等小學堂.)

The Common School (高等小學堂.)

The Middle School (中學堂.)

And the Provincial College (高等學堂.)

These institutions lead up step by step to the Imperial University at Peking, and theoretically, at least, entrance into a higher institution can only be granted to students who have passed through the one next below it in the scale. In addition to these there is provision made for training for special professions or trades, and in many of the provinces normal colleges, schools of law, police schools, technical and agricultural schools have already been established.

In Ningpo there are about a score of primary and common schools, two middle, one normal, one law, and one police school in existence. In addition there are between one and two hundred primary schools, 蒙學堂, which have not yet been registered and submitted to regular inspection as government institutions.

The curriculum drawn up by the government is based on Japanese models,—as in fact is the whole system,—and is intended to give the student a broad general training.

For the sake of brevity the primary school course, covering five years, and the common school course of four years, may be treated of as a single course extending through nine years.

During the whole period ethics is studied every week for two hours, Chinese for ten hours and physical drill is indulged in for three hours.

Arithmetic is taught for three hours per week at the beginning of the course, but the time given to it is afterwards increased to four hours. The time allotted to writing, on the other hand, diminishes from six hours per week in the first year to two hours in the last.

The study of geography and history begins in the fourth year, the time devoted to each being two hours per week, but in the case of history this is increased to three hours in the sixth year.

In the common schools science also is taught for two hours and drawing for one hour.

Of course, since English is not included in these curricula, all these subjects are taught in the Chinese language. In a very large proportion of these schools, however, the temptation to teach English is too strong to be resisted, and the course is modified and that subject incorporated.

In the middle, or prefectural schools, a five years' course is prescribed.

During the whole course drawing (free-hand and geometrical) is taught for one hour, physical drill for three hours, English for six hours, ethics for one hour, mathematics (including arithmetic, algebra, geometry, and trigonometry) for four hours, and Chinese for six hours. History (Chinese and foreign) during the first two years is taught for four hours per week, but during the latter three this time is reduced to three hours per week.

In the first four years geography is studied for two hours per week.

The science course includes two courses of two hours per week, lasting for three years in chemistry and physics respectively and also a general course of two hours per week, in which botany, physiology (including hygiene), physical geography and mineralogy are consecutively taken. In addition to this, two hours are allotted in the first year to the study of geology.

Two courses in political economy and law, respectively of two hours each per week, are also given in the last year.

Before attempting any criticism of this curriculum, in order to form a just judgment of its value it would be well to cast one's eye back for a moment upon the conditions which prevailed in the educational world of China only three or four years ago.

The effort of imagination which such a retrospect involves is an indication of the enormous advance which has been made



and prepares the mind for a just and charitable estimate. The antiquated be-goggled scholar, lounging on his stool from sunrise to sunset and calling up each of his scholars in turn to "back" unintelligible classics, has disappeared for ever from mortal ken.

The classics have been abolished from elementary schools, never to return, and have been accorded an honourable place in higher institutions where they can be intelligently appreciated. The introduction of graded reading books into the schools of China is a reform the importance of which can scarcely be exaggerated. The present generation of children, freed from this soul-crushing incubus of indigestible learning, must assuredly rise to an unprecedented level of intelligence. In this course the old-fashioned eight-legged essays with their impracticable moral theorizing, have been replaced by compositions on living topics, accompanied by instruction in the principles of grammar and rhetoric, and are of distinct educational value.

Although it must be granted that the important place assigned to military drill is likely to foster that military spirit which is the curse of modern Europe, it must also be recognized that it will produce in the young men of the future a smartness, robustness, and virility which is much to be desired; and after all, since the great powers of the world are armed to the teeth, it seems as though a powerful standing army and a reliable navy will be a necessary condition of China's future worldly prosperity. Hence, just as it is of benefit to the Anglo-Saxon school boy to use his fists occasionally, although fighting itself is commonly regarded as sinful, so for the sake of the manly qualities which drill is sure to contribute to the character of her young men, we may regard its introduction into the schools of China with favour, if not with enthusiasm.

The wider outlook upon life and upon the world which will be gained by the widespread study of Western history and geography will do much to correct distorted views of all kinds, and especially to put Confucius in his proper place amongst the world's great men. In a similar way the mental discipline derived from scientific and other studies will be turned to good account in the battle against idolatry and superstition in this land. The extreme width of the course in science is probably its worst failing. Eight branches of science are studied in the middle schools, but with the exception of chemistry and physics, only one year is allotted to each, and no time is set

apart for laboratory work. The educational results of a superficial and theoretical treatment of a science are but small, resulting only in the temporary acquaintance of the student with a few technical terms, and with the more obvious qualitative features of certain phenomena, whilst the grappling with great qualitative relationships and the principles which underlie them, in which lies the chief value of science as a mental training, is a stage which is never reached.

Another striking feature of this curriculum is its utilitarian and materialistic character. The idealistic, the artistic, the spiritual hunger of man will on such fare receive but slight satisfaction.

Such is the curriculum of the regular schools and colleges, but in addition to these institutions there are other special schools, which may now be considered before passing on to more general topics. In order to avoid confusion, not only the curricula, but other important features of these institutions, will be mentioned, the Ningpo schools being taken as examples.

*(To be concluded.)*

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## A Plea for Romanization.

BY DR. W. A. P. MARTIN.

THE experiment of writing a local dialect with our Roman alphabet was first made at Amoy over sixty years ago. It proved to be a complete success. The dialects of Swatow and Ningpo were subsequently reduced to writing in the same way; and recently the readers of the *RECORDER* have been informed that the dialects of Foochow and Kienning have similarly been brought into line.

Three of these five are in one province, a province in which the tonal system is more than ordinarily complex; yet in every case it has been found feasible to express by the aid of diacritical marks the sing-song sounds of those several localities. That the system begun at a small port has captured the capital of the province, after a long period of trial, ought to settle once for all the question of feasibility.

Has not the time come for applying the method on an Imperial scale to the Mandarin of the North and South? The chief reason why it has not been done hitherto is the fact

that the Mandarin, unlike a local *patois*, is written in Chinese. The range of characters is not great, and the acquisition of those employed in the Sunday School and in Christian tracts is not difficult. Women as well as men have in a few months' time been put in possession of this key to knowledge. Good this may be, but is there not something better? The Romanized Mandarin may be learned in a week instead of months;—this has been proved. A standard system of writing has been adopted after long and patient study by an international committee. It cannot satisfy all, it does not satisfy me, but compromise is the price of co-operation. If we borrow strength from union, we are bound to sacrifice individual preferences. No time should be lost in introducing the Romanized *Kwanhwa* into all our primary and middle schools, not merely to Sunday Schools and country women.

The rail and the wire are now pushing in all directions. It requires no prophet to foresee that their effect will be to abolish every *patois* with which they come in contact. But another agency is working to the same end. The government has ordered Mandarin to be taught in all the public schools. A national system of education implies a national language; and nothing does more to promote a national spirit.

Let us then seize this opportune moment to show Chinese officials that our alphabet is the readiest *gradus ad parnassum*, a stepping stone alike to Mandarin and to Wên-li. Our alphabet will do for this Babel of dialects what steel braces do for deformed limbs. It will bring them into proper shape and contribute mightily to make this people of *one speech*.

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## Correspondence.

### A CENTURY OF MISSIONS IN CHINA.

To the Editor of

"THE CHINESE RECORDRR."

DEAR SIR: In the August number of the RECORDER Mr. Burt calls attention to a serious error in reference to the language in which the teaching of Weihsien Union College is carried on. It should perhaps be added

that the slip was in the original manuscript. But I fear I am responsible for the error in Dr. Smith's address, p. 423, where he states that Miss Lydia Fay was the first single lady sent from America as a missionary to China. This statement I made on page 457 of the History, and when Dr. Smith asked me about it, that was then the best I knew. Since then, however, I have ascertained that the first single



lady (sent by the Protestant Episcopal Board) was Miss Eliza J. Gillette, who reached China in April of 1845, whereas Miss Fay did not come till 1850. But it is safe to say that Miss Fay was the first to remain long in the work and to become famous.

As to Mr. Broomhall's letter, which deals mostly with the final table, it rather gives the impression that his work contains more figures than "A Century of Missions." It would be proper to say that the final table compiled by Mr. Bitton omits some societies, but on the other hand, the body of the volume (as indeed he warns us at the bottom of his list) contains them all. It would never do *e.g.* to suppose that the book had omitted the Church of England Zenana Missionary Society, which, figures and all, is fully treated of on pp. 51-62.

Yours sincerely,  
DONALD MAGILLIVRAY.

#### MAN, HIS ORIGIN AND DESTINY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In dealing with the above subject in Chinese, using the Peking Version of the Bible and the Revised Mandarin New Testament, one has experienced considerable difficulty in harmonizing the terms for "breath," "spirit," and "soul." One would be thankful to hear from others as to what terms they use to avoid the same.

"Man became a living soul," Gen. ii. 7, is translated freely by 就成了有靈魂的活人. It is suggested the Hankow Version rendering 生命的人 is much more accurate. "All in whose nostrils was the breath

(氣) of life:...died." Gen. vii. 22. "If he gather unto himself his spirit (靈)... all shall perish." Job xxxiv. 14, 15. "His breath (氣) goeth forth, he returneth to his earth." Ps. cxlvi. 4. "That which befalleth men, befalleth beasts; they have all one breath." (氣) Ecc. iii. 19, 20.

It is significant that Young's Concordance gives Nephesh about 473 times in the Old Testament; yet not once renders it 'spirit.' Pseuche 105 times in the N. T. and not once 'spirit.' Ruach 442 times in the O. T., but never 'soul.' Pneuma 385 times in N. T. never 'soul.' Yet they have many words to represent them; Nephesh, for instance, having about 43 different ways.

In Ecc. iii. 21. 'Spirit' of man is rendered 靈 and 'spirit' of beast 魂, although each word in the original, as well as 'breath' (氣) in v. 20 is Ruach, the latter word being used in Ps. xxxi. 5 and Ecc. xii. 7, and is in both cases translated 'spirit' in English, but nevertheless 靈 魂 in Chinese. 1. Thes. v. 23 but increases the difficulty by describing "the tripartite nature of man" as being "spirit" (靈) and 'soul' (魂) and 'body.' But inasmuch as there is no word of discrimination in the text, Ecc. xii. 7, the 靈 魂 of good and evil persons alike must 'return to God.' This cannot be allowed in face of Rev. xxi. 27, where it distinctly states, 'They which are written in the Lamb's book of life,' alone, will enjoy heaven.

This is enhanced by Matt. x. 28, "Fear him that is able to destroy both soul (靈魂) and body in hell." "A 靈魂 which must return to God and yet can be in hell, is somewhat hard to understand," said a Chinese. Again,

'Into thy hands I commend my spirit' (靈魂). Luke xxiii. 46 and Acts vii. 60, compared with, "This night thy soul (靈魂) shall be required of thee," Luke xii. 20, would infer that man has two parts of his nature, each capable of going to two places at the same time.

"It is interesting to note that the Taipings changed the character 魂 to 信 in order to purify its meaning and elevate the idea of the soul." Another writes, "The doctrine of 魂 is such that Christianity and ancestral idolatry can never unite."

But be that as it may, in the mind of the writer there is a far more serious question at stake in the use of this term, 靈魂, as described above, and that is, that if Jesus Christ our Saviour possessed it, as he is supposed to do from the reading Luke xxiii. 46, then the precious blood and the life poured out on Calvary was not the whole Christ, but the Christ minus this 靈魂. Someone has said, "If the Mass of the Roman Catholic Church is right, and Christian science is right, as well as Mohammedanism—for they imply, or express, that Jesus Christ did not actually die—then Paul says truly, "Ye are yet in your sins."

P. J. L.

UNANSWERED QUERIES.—"THE DARK SIDE" AND "THE SABBATH."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your July issue, p. 397, you give some "Unanswered Queries" from the Centenary Conference question box. Will you kindly allow me space for a few lines on Questions 3 and 4?

*Re* Ques. 3. This reads:—"Should missionaries give the dark, or discouraging, features of their work? If not, are they telling the whole truth?"

There are times when we write or speak on a special line or topic. When such is done, let us keep to our subject whether it be "dark," or "bright," or both. In the more general missionary addresses and correspondence, we should ever seek to give a true picture of things as they are. We all tend to be, more or less, extreme and artificial, and there is need of constant watchfulness and prayer that we may have "the wisdom from above" to give, in their due proportion, both the "dark" and "bright" sides of the work. The "dark or discouraging features" are a real incentive to some of the most sincere and hearty of our supporters, who will re-double their prayers and gifts and sympathy when they hear of the difficulties and set-backs we are meeting. Glowing accounts of work, giving half, or less than half, of the truth, not only tend towards deceit—which we all realise saps the heart out of all true enthusiasm in both worker and supporter—but are, also, unwise and shortsighted in these days of increasingly intelligent interest in missions.

Ques. 4 reads: (a). "How far should we urge our native Christians to observe the Sabbath?"

I would suggest that here and generally, the word "native" be changed to "Chinese."

Speaking for oneself, I feel, after over ten years of evangelistic and pastoral work in China, that the observance of one day in seven as a day of rest from ordinary labor, is both advisable and feasible, and that it is wise to make it a church rule that

shopkeepers close their shops and workmen arrange with their employers to cease work on that day. There are real difficulties here, but not, I think, insurmountable ones. These difficulties are, in fact, often both helpful and purifying tests. There is a danger, perhaps, with some of us, of being over strict and becoming, practically, detectives seeking to ferret out real or apparent infractions of the rule, and thus burdening the Christians with a burden difficult to bear. But there is, I believe, a greater danger to the Church in China in allowing members to do as they please in regard to Sunday observance.

(b). "Should we discourage friends from dining together on that day, unless necessity should seem to indicate such a course?"

We should discourage feasts, and even the ordinary dining together, as far as it means extra work.

(c). "Do missionaries, in inviting friends to dine on that day, when not required by the necessity of hospitality, set a proper

example? And do they act according to the law of love in respect of their servants?"

Missionaries should be an example to all, especially to their servants. House-work and cooking, on Sunday, should be reduced as far as possible. It is surprising how much it can be reduced, if only definite consideration be given to the matter beforehand! The writer knows of two mission stations where, after an easily prepared breakfast, the compound servants are free from ordinary work until after the p.m. service, the workers helping themselves to a light lunch, if desired. The evening meal is earlier than usual, and also simple, to enable the servants to be free to attend the evening meetings. Extra water vats are provided, so that no water is carried on Sundays, etc., etc. Let us, by precept and example, wisely emphasize the joy and blessing of resting from labor one day in seven.

Yours, etc.,

LEARNER.

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## Our Book Table.

Report of the China Agency of the British and Foreign Bible Society for 1906.

The record of the work of the Bible Society in China for the past year is, in every way, worthy of the great traditions of that wonderful organization. This report reminds us of the great indebtedness of the Church in China to the British and Foreign Bible Society, without whose liberal aid in the early years of mission work much would have been left unaccomplished. And the directors of this Society are

not among those who having once put their hands to the plough fail through looking backward. In 1813 the Society spent £839 for the printing of 2,000 copies of Morrison's New Testament, and this report informs us that in 1906 its agents in China sold 106,509 portions of Scripture. The reports of the colportage work of this agency show how indefatigable and successful a pioneer of Christian truth and civilization the 'man with the book' still is. We would suggest that a copy of



this wonderful record of work for the Church of Christ in this Empire be sent to the editor of the *English Church Times*, since that paper suggests that no Churchman should support the work of the Bible Society, as that work is one of 'division and disintegration.' All sections of Christ's church in China will assist in nailing that suggestion to the counter! We congratulate Mr. Bondfield on the production of this report.

W. N. B.

Primary Sunday School Lessons in The Acts and Epistles (幼童禮拜課, 一年與使徒). by F. W. Seymour. Presbyterian Mission Press. Shanghai.

These lessons are uniform with the very helpful lessons on the Life of Christ which have been in use several years. The Lessons on the Life of Christ were prepared to meet the needs of a growing primary school largely composed of heathen children. The lesson leaves formed a basis for the hour's Bible study each week, while they had the additional value of tracts, being carried home by the scholars, where they were read by parents and others, partly because of the interest aroused by the fact that the children themselves were the bearers. We welcome now an extension of the lessons, covering the Acts and the Epistles. They are based on the Blakeslee Lessons and so arranged that each lesson is complete in itself on one sheet. Each lesson is composed of a carefully selected portion of Scripture, with short questions and answers to cover the text, in simple and clear mandarin. A well chosen golden text follows the questions and answers. They may be secured either bound in book form or in separate sheets. These lessons

are the outgrowth of considerable experience in primary work, and we believe a wide field of usefulness is opening before them. Those who are looking forward to this primary work in the fall can do no better than to give these lessons a trial. We know of nothing that quite takes their place.

H. W. L.

Calling the Labourers into the Vineyard 僱工之喻. Shanghai: Presbyterian Press. Price 4 cents.

This is a most valuable addition to a series of cartoons which help to illustrate the Parables and Miracles of our Lord. It is the work of a missionary artist—Mr. Foucar, of the China Inland Mission—who has viewed the subject from the two-fold point of Art and Exegesis. He has admirably reproduced the spirit of the Parable and has inserted with most happy results those little touches which give a really "Chinese" effect to the whole. It is a masterly production and at once commands attention. The "anything will do" style of thing is conspicuous by its absence; there is care and skill in every touch of the pencil. It should do a great deal in brightening the dirty walls of many a lonely Chinese home, and would, if hung in the houses of Chinese Christians, be at once an ornament and a testimony. And many non-Christians would be very glad to possess such a picture.

In order to ensure a ready sale, a large edition has been struck off, thus making it possible to sell it for 4 cents only. When we say that it measures 32 inches by 21½ inches, the price seems ridiculously low. We should like to see it in every chapel; in the hands of a good preacher it would be a treasure house of new ideas.

B.





THE LATE REV. FOH CONG-ENG.

*(See Editorial Comment.)*



A Chinese Saint 求道得道. Shang-hai: Presbyterian Press. Price 6 cash.

This is a translation, by Mr. Baller, into mandarin, of an article bearing the above title which appeared recently in 'China's Millions.' It is published as a folded tract and contains five thousand characters. It gives the long search of a sincere Chinese for the Truth, and describes how, after visits paid to many famous Buddhist and Taoist resorts, and after going the whole round of Taoist austerities, he was lead into The Way, and found full peace and satisfaction through faith in Christ. It admirably illustrates the fertility of heathen systems to satisfy the soul, and should be of great value to many who, like the "Saint," are seeking for salvation and life. Missionaries who live and work close to such pilgrim resorts as 泰山, 九華山 and similar places would find this a most attractive and useful addition to their book store. No evangelist should be without it.

Transactions of the Asiatic Society of Japan. Vol. 34. Part 4. Kelly and Walsh. 2 yen.

This number is rendered especially interesting to students of the history of Chinese thought by a lengthy review of a work by Prof. Inouye upon the Shushi (Choo He) system of Confucian philosophy as developed in Japan. Prof. Arthur Lloyd has succeeded in making this review a most interesting and informing one. Reading it one is struck by the progressive and vital nature of the history of Confucian thought in Japan as distinct from its manifestly deadening influence in China. In the one case it

has provoked and in the other sterilized the intellect. It is a striking illustration of the truth that the surest way to sap the vital power of a system is to make of it a fetich. Here in China the critic of Confucianism has been stamped heretic, and orthodoxy has so succeeded in killing the life that the teachings of the sage might have had.

Other articles in this number are by Korel Jan Hora, Dr. D. C. Greene and R. J. Kirby.

W. N. B.

Islam and Christianity in India and the Far East. By Rev. E. M. Wherry, M.A., D.D. For thirty years a missionary of the Presbyterian Church in India. Author of "The Comprehensive Commentary on the Quran," "The Muslim Controversy," etc. F. H. Revell Co. 1907. Pp. 237.

This volume comprises lectures delivered at Princeton Theological Seminary in 1906-7 and contains one of the most complete existing compends of the facts regarding Christian work in Mohammedan lands. The first chapter treats of Islam as a religion, the two following of the Moslem conquest of India and the Far East. Chapter four is devoted to the present condition of Moslems in India and the Far East, and the next is a summary of missions to Moslems in India and the Far East (Africa and Turkey not falling within the author's scope). An informing chapter is assigned to the Moslem controversy, showing how the points of attack and of defense have changed and are changing. The efforts to reform Islam from within occupy another chapter; the final one being concerned with the methods of evangelistic work among Moslems, with a valuable appendix on the place

and method of controversy with Moslems—the ripe fruit of matured wisdom. In the slowly developing conviction of aggressive Christendom that the greatest part of its work is as yet untouched, and almost uncomprehended, as long as Mohammedanism is relatively unaffected, a book of this sort must have permanent value. In regard to the number of Mohammedans in China we are treated to the usual pagoda of guesses, ranging from that of Mr. A. H. Keene, who estimates them at 30,000,000, to those of Surat Chandra Das, who orders up 50,000,000, and "Sayyad Sulayman, a prominent Moslem officer in the province of Yunnan," who declares (but *not* apparently on oath) that there are now seventy million Moslems in China! In the same connection is cited the equally amazing assertion of the late Dr. Andrew Happer, who said: "It is probable that he whole number of Mohammedans in the empire does not exceed three millions!" All of which demonstrates that nobody knows anything about the real numbers. There is an intimation in one place that the China Inland Mission has felt called upon to enter on the work for Chinese Mohammedans, hitherto largely neglected. We hope this may prove true, and that others of like faith and patience may bear them company in this important undertaking.

A. H. S.

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The Conquest of the Cross in China, by Jacob Speicher, American Baptist Mission, Kityang, So. China. Introduction by Rev. W. Ashmore, D.D. Revell Co., 1907. Pp. 369. For sale by the Presbyterian Mission Press. Price \$3.00.

This book adds another to the rapidly growing number of

volumes on mission work in China like those of Drs. Ross and Gibson. It is divided into four sections; the second relating to the foreign missionary in China, the third and fourth on missionary methods and problems. But such diverse and incongruous materials as an outline view of China and its people, the problems of the Far East, a survey of Christian missions in China, the domestic political situation in China, a discussion of the power of superstition and demonology, and another on bringing the Chinese into the Kingdom, are all included in an opening section strangely entitled "Characteristics of the Chinese People." The general mode of treatment likewise lends itself to constant repetition of the same items. While we cordially recommend the reading of this book to missionaries in China, to theological students at home, and to all friends of missions, it would be unfair not to call attention to the fact that the alliterative and ambiguous title promises too much. Instead of constituting any account at all of "The Conquest of the Cross in China" these chapters are a more or less detailed account of the author's apparently very successful experience in what Miss A. M. Fielde, with a just sense of proportion, styled "A Corner of Cathay." For indeed China and "Kitsang" are by no means synonymous terms. This is not unimportant since fresh students of Chinese missions would be led to infer that the methods and results here recorded are a norm, which most assuredly they are not. Just across the river and the Swatow bay lie the stations of the English Presbyterian Mission, which, though quite different in development, are equally worthy

of study, yet they do not even gain mention! Investigations of the sort here made are and ought to be *comparative*, and will yield results valuable in proportion to the length of the base line and the skill of the investigator in co-ordination. The author exhibits a tendency to dogmatize on disputed topics, sometimes disposing in a sentence or two of a theme which might be explained and discussed. Would it not be a more fruitful method to give opposing views and to cite reasons? Some of the personal testimonies to the aggression of the French priests (as on p. 84) are striking and significant. The paragraphs summarizing the relations of various powers to China seem too brief and scanty to give any really adequate survey; they might well be expanded. Dr. Ashmore coins the superfluous word "defulminated," and the author uses "specifics" as if it had any such recognized meaning as grants or gifts to particular mission work. We find Shanking (p. 78) for Shaokung fu, and who "Wilkinson" is (p. 88) ought to be explained.

It is not evident why the Ch'in Dynasty, 255 B. C., should be styled the "Han," which did not begin till half a century later. So far as we know the notion that the Mohammedans in North-west China will soon overspread that whole part of the Empire is baseless. The late Mr. Michie once maintained this in the *Peking and Tientsin Times*, but when challenged for facts (by Dr. C. D. Tenney) observed a "voluminous silence." We read (twice) of "John Burns" as a noted evangelist in China, which must surprise many. Is it fair to report the Nan-ch'ang R. C. priest and mandarin affair and subsequent

massacre and pass over the essential item of the dinner and the dispute over what happened, by the compendious announcement, "He committed suicide?"

Dr. Speicher has produced a useful work. We predict that its successor will be better yet.

A. H. S.

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The Greatest Work in the World. By Charles B. Titus. Price \$1.50 cloth, \$1.00 paper covers. May be had at Presbyterian Mission Press.

One scarcely knows how to describe this curious, but sometimes breezy, and often disappointing book.

The looseness of treatment which marks the book makes a concise summary almost impossible. In dealing with it one can only mention a few salient points, and the selection of these must be somewhat arbitrary.

There can be no question about Mr. Titus' earnestness; his zeal commands respect, even though his reasoning seldom convinces.

The headings of the sections will give some idea of the scope of the volume. It should be noticed that the Contents page does not agree with the body of the book. In referring to passages we shall follow in the main the Contents Table for subjects, but for ease of reference will divide the book as it is paged; the portions to end of p. 82 we shall refer to as Part i. and onwards, pp. 1-138 we call Part ii.

The Contents pages show the subjects treated.

Part i. How God has spoken to man, or how, through whom, and to whom His Word was given.

2. How God has not spoken to man, or a rebuttal of natural theology.



3. How God's Word is made manifest through preaching.

The early sections, pp. 1-69, give a very inadequate *résumé* of the genesis of natural theology. Scientifically it is valueless; the author seems to be utterly lacking in historical instinct, and his information is not derived from original sources, nor are his criticisms always just. In fact one often wonders if he rightly understands many of the questions he tackles. Take e.g. his statements on the matter of man's natural capacity for religion, p. 50: "The conclusion may be safely deduced that the idea of God is not innate and that the nature of man does not prompt him to seek this knowledge."

Such statements as occur in Rom. i. and ii. and Psalm 19 along with kindred Old and New Testament passages are of course easily overcome and twisted to fit what must be described as Mr. Titus' preconceived notions. The whole field of modern research into comparative religion might not exist so far as our author seems concerned. But as an illustration that he does not appreciate some of the terms he plays with, compare: "It is not enough that man has a religious nature—a faculty to apprehend the infinite—or even an *intuitive belief in His existence as Creator, etc.*" (Part ii., p. 12). This, after the safe deduction that the "idea of God is not innate." Or again: "When she, as a gentile, *did by nature* the things contained in the law she showed the work of the law *written in her heart.*" That is to say, she was inwardly conscious of moral sanctions apart from a special revelation, being a gentile, and yet we are warned against believing that the knowl-

edge was implicit in her inner consciousness, "we are not told that she evolved this knowledge out of her inner consciousness." (Part ii. 47) cf. Pt. ii. 59.

This interpretation of Paul's words uttered in Athens is equally edifying (cf. P. i., 18), "Whom ye ignorantly worship." This is said to show that religious worship is of two kinds: (1) The true; (2) The false. Now however correct this may be as a general statement it requires a bold man to deduce it directly from Paul's words here quoted. It assumes what is dead against the drift of Paul's argument. "Ignorance" is not synonymous with "falseness" in this case. There is a positive content in the latter term which is not present in Paul's complaint against the Athenians. They rather came short of "the true" in their worship of the unknown, but they were in a manner reaching towards it. This is evident if we follow Paul's argument, which seems to be somewhat as follows,—

The Athenians were already worshippers of the unknown God. This was the very deity he came proclaiming, "What therefore ye worship in ignorance this set I forth unto you." In this manner Paul clears himself of the charge of setting forth strange gods. The point of Paul's discourse is the emphasis he lays upon the existing religious instinct manifested by the Athenians, and by the clever use of a proverbial saying he seeks to lead them to a fuller appreciation of Him in whom they really lived and moved and had their being, pretty much as a wise modern Chinese missionary tries to lead the Chinese to a fuller appreciation of the one they know as the Supreme.

One of the finest characters we know, a person of blameless reputation in her own village, is an unbaptized heathen, a vegetarian of twenty years, a seeker after truth, who was in a condition to receive almost without questioning the message of the Gospel. The pity of it—she had been seeking for years, but when she heard His voice she knew Him, because she was of the fold. And thank God this is only one of many. There are men and women all over China who are groping after God, seeking to serve Him, and we cannot understand what pleasure or benefit such men as Mr. Titus can hope to gain in trying to disprove it. It does not add to God's glory to tie Him down to the one method we happen to know of bringing men to Himself, and Christ is no less a Saviour, because He uses other methods than ours to apply the benefits of His sacrifice to mankind.

Mr. Titus has a great notion of how God has revealed Himself to mankind. The presence of God, in this world and near all His creatures, seems beyond our author's comprehension. What are we to make of this? (P. i., 31-32.) "There was a time when the gentiles knew God. . . . If now we look up the earliest record of each great nation we find at the beginning they invariably knew God. The knowledge of God, first pure, then corrupted, would become so dissipated as to arrive at a vanishing point. Suppose for example a gentile tribe of ten families migrating to a distant region. An individual of the twentieth generation, counting but an average of four to a family, would be possessed of only one five-millionth part of his first ancestor's knowledge of God."

Or in other words, an original deposit  $x$  was credited to the tribe of ten families, and in spite of the growth of the tribe the original quantum remained, neither grew nor diminished until when the tribe had grown 5,000,000 strong each individual's interest in the original deposit would be  $x \div 5,000,000$ . It is this vicious mechanical conception of God, man and nature, that binds Mr. Titus' hand and foot all the way through his book, vitiating his whole treatment of natural religion. God is as effectually ruled out of a large portion of His creation as ever the eighteenth century deists scored Him off. Paul's assertion that in Him we live and move and have our being is tacitly denied. The grand inspiring doctrine of an Immanent God is ignored and man is left abandoned to his sin and vices.

Mr. Titus is not always careful in the way he glosses the words of his opponents, and we have found it necessary to carefully scrutinize all his quotations. We cannot excuse him from the charge of culpable carelessness. The whole argument of one of his "learned friends"—it is curious by the way how innocently these learned friends play into our author's hands—is twisted by the manner in which it is added to and taken from. The contention is, that, given the knowledge that a certain architect in building an asylum used his private fortune, we should be able to deduce the fact that he was benevolent, although this alone would not reveal the whole architect.

Is it just to quote Dr. Barrows (P. ii., 125) as though these were the last words he had to say on the subject? One would not, after reading Mr. Titus' strictures

upon the Doctor, imagine him saying: "I have seen enough of the practical workings of Buddhism, and Hinduism, and Islamism to crystallize into adamantine firmness my previous strong convictions as to their futility to give the soul abiding peace with God, to lay the sure foundations of a permanent civilization, of a permanent individual and national morality, or to brighten earth with the sure promise of a blessed immortality." And yet these words form part of Dr. Barrows' speech at the 1900 New York Ec. Missionary Conference (see Report, Vol. 1, 334). Not a word of this from our author. It may be said that Mr. Titus was not aware of this speech or of Dr. Stearns' words (which we have no space for). Then we must say that he ought to make himself familiar with the sayings of men before he sticks them into pillory.

We differ so radically from Mr. Titus in his attitude to Confucianism and its use as a means for sending home our appeal to men's consciences that we cannot calmly examine his strictures upon those who do not see eye to eye with him. The same applies to his ill-advised condemnation of those who see some truth in the doctrine of Evolution. "Gibeonite ambassadors," "thief and robber," "the Gospel a sixth reader to Confucianism" may doubtless be excusable if uttered under the sudden impulse of strong feeling, but they savour of insolence when put down in cold print.

We are convinced that Mr. Titus does not understand the position of those whom he contemptuously calls "reconcilers." While it is true that they see in the teachings of China's sages "A pure ethical creed, the

noblest and most practical to which man has ever attained. No spot, no smirch is there upon its pages. No blot of impurity in its most popular presentations. Here is the highest practical system that man could soar to." (Dr. W. T. A. Barber. Ec. Conf., Vol. ii., 331).

At the same time they are quite aware of the fatal flaw running through it all. There is no dynamic; "the noble moral machine has been left without motive power." They are alive also to the tremendous gulf that lies between creed and practice among the Chinese. We know that moral strength is absent; and untold abominations are found in every department of Chinese life. But in our dealings with the people we remember and thank God for it that stored in their minds are the sayings of their ancient sages, a vast heritage of truth waiting for the fire from the altar to kindle it into flame and bring into life.

A thoroughly converted and fully consecrated Chinese scholar, steeped in the moral love of his country, afire with the Holy Spirit and aglow with the love of Christ Jesus, would be a mighty power for good. This moral consciousness, raised, transmuted by the magic of the Gospel message of love and redemption would enable him to more fully understand and break through the accretions of ages that encase like an armour plate the consciences of his fellows.

In our examination of this work we have dwelt mainly on the points of disagreement, which are many and radical. There are some grains of wheat among the chaff. The book will appeal to many who think as Mr. Titus



does, and doubtless they will find it an arsenal for weapons against those who don't hold their views. As a contribution to the solution of missionary problems in China, and as a help towards prosecuting "the greatest work in the world," it will not do much we are afraid. Some years ago Doctor John gave us good advice about rushing into print. "Prepare your manuscript, but put it into your drawer for a few years. Meantime read up, study hard, make yourself master of your subject. Then after a while bring out your manuscript and compare it with your later state of achievement." Would that Mr. Titus had been so advised. His book might have been very different.

H. J.

#### ACKNOWLEDGMENTS.

##### *Macmillan & Company's Books.*

A Health Reader, by C. E. Shelly M.A., M.D., M.R.C.P., and E. Stenhouse B. Sc. Price 1/4.  
La Famille Troisel, by Mrs. J. G. Fraser. Price 1/6.

##### *Thomas Nelson & Sons' Books.*

Some English Essays. Cameos of Literature, by Richard Wilson, B.A. Vol I.  
Short Stories in English Literature. Selections from Tennyson's Poems.  
A Cycle of Song. Songs of the Town No. 24. Price 3d.  
A Cycle of Song. Songs of the Nations, No. 12. Price 3d.  
A Cycle of Song. Songs of the Maidenhood, No. 5. Price 3d.  
A Cycle of Song. Songs of the Dreamland, No. 15. Price 3d.  
Highroads of History. Tales of the Homeland, Book I. Price 10d.  
Highways of History. Stories from British History, Book II. Price 1/.  
Highroads of History. Britons of Renown, Book III. Price 1/3.

### Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

#### *C. L. S. List:—*

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Beautiful Joe. Mrs. MacGillivray (ready).

Laidlaw's Sin and Salvation, E. Morgan.

Educational System of Japan. E. Morgan.

#### *Shansi Imperial University List:—*

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.

Ballantine's Inductive Studies in Matthew.

Twenty normal lessons for S. S. use. By J. C. Owen (finished).

The Organized Sunday School. By J. C. Owen (finished).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller.

Sir Oliver Lodge's, the Substance of Faith Allied to Science, a Catechism, translated by Dr. Timothy Richard.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Will Mr. Chen Chung-kuei, announced above as translating Torrey's "How to pray," give his address to Mr. J. Vale, C. I. M., Chentu. Mrs. Mateer's "His Life" is withdrawn, to prevent duplication of work.

Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

By Y. M. C. A.:-

The Message of the twelve Prophets. W. D. Murray.

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Christianity in Japan.

Physical Culture. J. S. Blaikie.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

## Editorial Comment.

RECENTLY while travelling in an ocean steamer our attention was attracted to **A Pump.** a hammering noise somewhere on the ship, that began very early in the morning and continued, with intermissions, very late into the night. Our curiosity was at length aroused, and we determined upon a tour of investigation. We disliked to ask questions, as thereby one sometimes displays very uncomfortable ignorance. So we pursued our investigations quietly until we came upon a coolie vigorously working a pump, and although he worked most laboriously and with a great deal of noise of the pump, we noticed that but a very small remittent stream of water was the result. We thought with deep contrition

of the bath we had waited so long for that morning and had wondered why there was so little water in the tub, but now we understood it. To secure a pail of water required something like ten times the amount of labor that should be necessary, and simply because the pump was out of order and needed to go to the repair shop before doing further work. It was cruel to the coolie to cause him to furnish water with such a dilapidated tool as that pump.

\* \* \*

ALL of which is to us very much of a parable. We have frequently seen **A Parable.** people working under great stress and strain, and with a great deal of seeming activity, yet accomplishing but little comparatively to

what they ought and might. They were very much in the condition of the pump, needing repairs, rest and recuperation, but seeming to think that so much depended upon themselves that to stop a while would be an impossibility or a moral wrong. Whereas the reverse is probably true. He who gave us these bodies, and who said to His disciples "Come ye apart and rest awhile" does not wish His servants to go on laboring with so much wear and wearisomeness and worry, for how much better is a man than a pump. Better stop and get right and begin anew.

\* \* \*

THE following appreciative estimate of the late Centenary Conference is taken from the *Missionary Review of the World*, and is by Dr. Charles C. Creegan. It is pleasant to know our foreign guests from so far away were so well pleased with the spirit and the work of the Conference :—

"I have attended many conventions and conferences, but I never heard more lucid and effective speaking (there was no orating), never saw such a spirit of unity of thought and action among men and women representing many lands and many denominations of Christians. Some of our leaders in America would do well to take lessons from these brethren in China who are not always careful to observe fine points of order, but who are dead in earnest to be efficient in the work which the Master has called them to do in the great empire of China. From first to last there was but one thought, one prayer—namely, 'Christ to China we bring with loving zeal.'"

RECENT discussion in these columns has drawn attention to the need existent for a scientific statement of the laws governing missionary enterprise.

#### Laws of Missionary Enterprise.

Some notable missionary books recently published have shown a sense of the same need. There is generally a very unbalanced attitude evidenced in the minds of many Protestant writers when they give their attention to this subject in that they too often make the Apostle Paul their text and Protestant Missions of this generation the application, with a great disregard of the wonderful missionary activities and attainments of the Church of Christ in the long interval. The most striking missionary eras of Church history are often the most neglected.

\* \* \*

WHEN our Lord promised the Holy Spirit to His followers, that He should lead them into all truth, He surely did not speak of an intermittent guidance, nor did He outline the method of the leading. The Spirit may and does lead the Church of Christ into truth by *teaching it the causes of its failures as well as in the demonstration of its successes*. A history of some of the striking failures of the missionary enterprises of Christianity would be of the greatest profit to those who had ears to hear. Protestant missions in Asia



might have learned much in the way of caution had some of its scholars made a study of the causes that led to the decay of the Nestorian missions to this continent. Similarly there has been in China too great a neglect of the work and methods of the Roman Catholic missions in this Empire, for from them much guidance and warning are to be obtained; while a thorough treatment of the Taiping rebellion from a purely Christian missionary point of view would be of the highest value.

\* \* \*

WHAT is needed is not so much the reading of a series

**Need of Inductive  
Philosophy of  
Missions.**

of disconnected text-books in which the student finds

the wood hidden by the trees, but a new work summarizing the missionary activity of the twenty centuries of Church history, an inductive philosophy of missions. It is probable that the ideal writer of such a text-book will not be found on the mission field. Every missionary sooner or later becomes a partisan of some form of method of missionary work to the detriment of the historic sense. Our ideal author, while having a first hand knowledge of the conditions of heathendom, must be sufficiently removed by time and space from the scene of conflict to cultivate the unbiassed and philosophic mind of the historian. The occupant of a missionary chair who shall produce such a work as is here outlined will not only

have justified his professorial existence but have done a great work for the Church of Christ.

\* \* \*

THE Report (the 14th) of the Annual Conference of Mission Boards of the U. S. and Canada,

held in January, reaches us somewhat earlier this year than last. Of the eight subjects discussed the most interesting were the Laymen's Missionary Movement, the Forces needed for the World's Evangelization, and the Independence of the Native Church; the latter, although general in its terms, intended to refer primarily to conditions in Japan. Dr. S. B. Capen, President of the American Board, who is Chairman of the Layman's Movement, read a comprehensive paper describing that remarkable development. This was followed by the adoption by the Conference of sympathetic resolutions heartily endorsing the movement and urging large publicity for its plans.

The paper, and especially the discussion on the Forces needed for World Evangelization, showed what an intricate topic had been broached and how difficult it will prove to answer intelligently the questions which the Conference issues. Yet some united action is highly desirable.

In a discussion on the Press and Missionary Intelligence, the shortcomings of Mission Boards and of missionaries in withholding information was

boldly challenged; the justness of the criticisms being partly denied and partly admitted. There is little doubt that a better system of collecting and utilizing information of popular interest would aid in creating a missionary "atmosphere," which would yield good results. The case was cited of a Tobacco Company which owned to spending \$750,000 (gold) in advertising in a single year, threatening to double the amount the next year. Surely the children of this world are wiser in their generation than the children of light.

\* \* \*

IN our last issue we had regretfully to report the death of several workers in different lines of service. In this month's issue we would draw attention to the passing away of two Chinese veterans. The first of these, Mr. Sung Yueh-kuei, whose picture appears in our frontispiece, died on the morning of August 2nd. He was long associated with the late Dr. Allen, for many years helping him in the editing of the *Wan Kuoh Kung Pao* and in the compilation of some of his books. He was an able writer in both prose and poetry, and did good service in helping missionaries to translate the Bible as well as Christian books and tracts. He would have been 100 years old on September 11th, but had accomplished the century according to Chinese calculation. Special mention of him was made during the Cente-

nary Conference, which he very much hoped to attend, but participation in which was made impossible through a regrettable accident.

\* \* \*

DRS. Martin, Farnham and Allen were appointed a committee to express to Mr. Sung the greetings of the Conference. In accordance with Chinese usage the committee prepared a pair of satin scrolls, on which the following couplet was inscribed in gilded letters:—

百歲為旅  
萬年在 家

A pilgrim for a hundred years  
The wilderness you've trod,  
You'll soon forsake this vale of tears  
To be at home with God.

Mr. Sung was much moved by the message, and asked the friends to pray with him; he then prayed for a blessing on the Conference, adding, in the words of the scroll, that he longed "to be at home with God."

\* \* \*

DURING the month just passed an old pastor, identified with the Ning-po Presbyterian work, has passed away. Rev. Uoh Cong-eng (whose picture appears opposite page 507) was born 65 years ago, and when fourteen years of age went to the Presbyterian Academy, Ningpo, where he was brought under the influence of Dr. Martin, Dr. McCartee, and Dr. Nevius. Un-

der these consecrated workers, in addition to his other studies he studied the Bible, but at the same time kept aloof from the transforming and quickening power of the Gospel of Christ. When Mr. Uoh at seventeen years of age finally resolved to become a Christian and told his mother of his desire she imagined he was under the spell of the foreign teachers, and so acted as to make the young student hesitate before accepting the claims of the Gospel. Finally under the influence of Dr. Nevius he accepted Jesus as his Saviour, and after further theological study, at the age of twenty-seven was licensed for the ministry. The following year he was ordained and installed as pastor of the Bao-ko-tah church, whose pastor he continued to be until failing sight obliged him to retire from pastoral work. A devout student of the Bible he has been preëminently successful in teaching the Bible to his flock, and has trained many workers during his pastorate. Twelve pastors, licentiates and mission helpers came from that centre of Christian work.

SINCE receiving news of development of federation in the province of Chihli (reported in our Missionary News department) we have received from the Secretary a copy of an account sent to the *N.-C. Daily News* of the formation of a Federation Council in Honan. Dr. M. Mackenzie, of the Canadian Presbyterian Mission, was elected chairman; and at the meeting there were representatives of eleven different missions working in the province. The outline of the work which the Council has set before itself is as follows:—

To encourage everything that will demonstrate the essential unity of Christians, e.g., the holding of Conferences for strengthening and increasing the spiritual life; united missions of an evangelistic character; emphasizing the truths we hold in common among ourselves and with the Chinese; use of a common hymn book; common designations for churches and chapels; common terms for God and Holy Spirit; frequent prayer for the missions in Honan; interchange of views and experiences, and willingness to aid in whatever tends to advance the Kingdom of Christ in Honan; list of missionaries and location with a view to definite prayer; mutual division of territory to avoid overlapping; free interchange of members; occupation of vacant fields.

## Missionary News.

### A Week of Special Services at Kuling.

A series of very helpful services was conducted at Kuling from July 28th to August 2nd by Messrs. Sloan and Webster, who came out from England as a deputation from the Keswick Convention to hold special services

for the deepening of Christian life. Three meetings were held each day: a morning prayer meeting at 7 o'clock and preaching services at 10.30 a.m. and 5 p.m. Both speakers addressed each meeting. The services were well attended and much interest was manifested, the Church building being often crowded in



spite of unfavorable weather. No one who listened to the addresses delivered at these meetings could fail to be impressed with these two facts. First, that the Gospel was presented in all of its simplicity and fulness. The privileges of the believer as set forth in Ephesians, the Cross of Christ, the almighty grace of God sufficient for every human need and abundantly able to make the soul triumph, the necessity for great faith, for prayer, and the diligent study for God's Word,—these were the themes which were attractively presented. It was gratifying to many to note that while great emphasis was laid on the fulness of redemption, yet the true perspective of Christian truth was maintained with no uncertain sound. One day, when dwelling on the exalted attainments possible in Christian life through the power of the Cross, Mr. Sloan spoke plainly on the subject of sinlessness. He said in substance: Some one will ask—"Does this mean that the Christian is without sin?" I answer, "No." The Bible expressly says: If we say that we have no sin, we deceive ourselves and the truth is not in us—quoting in full the well-known passage in I John. Christian life was frequently referred to as a growth, a steady progress to the life beyond. It was evident that these friends were careful students of the Bible, and many of their addresses were not simply earnest, helpful talks, but powerful expositions of the truth.

Another fact that could not but make a most favorable impression on the audience was the spirit of the speakers. Their kindness of heart, humility, tact and great earnestness were conspicuous. While often speaking with great plainness of the faults

of Christians and of missionaries, it was done with such sympathy and gentleness as to go to the heart of every one who heard. The solemnity and intensity of the one, also, was the complement of the cheerful, genial tone of the other. Some felt perhaps that if there was a feature of the meetings where improvement was possible, it was in limiting somewhat the number of invitations to bear testimony and giving more time to the devotional part of the services, which was excellent. The caution given by Mr. Webster one day regarding "manufactured" testimony is always timely; the danger being that with the best intentions testimonies may often be given because they are expected of the audience, and therefore lack that which is fresh and helpful to the hearer. While testimony undoubtedly has its place it is a serious question if after an effective presentation of the truth the service is not made more impressive and helpful by closing with an earnest prayer and leaving the Spirit of God to do His work in silence on the individual heart.

On the whole we feel sure, from the many expressions of appreciation, both of the speakers and of their message, that great good was done by the meetings, and we wish these esteemed brethren God speed in the work which they hope to continue at Mohkanshan and Kuling.

W.

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## The Keswick Deputation at Mohkanshan.

### I.

The meetings conducted by Messrs. Sloan and Webster began at Union Church August 7th



and continued until Sunday, the 11th. There were special prayer meetings before, during and after these services. There was steady interest throughout; the special features being careful exegesis and earnest application of the Scriptures. Both the speakers protested against exaggerated forms of "sinless perfection" sometimes associated with the name "Keswick." There was no attempt to propagate a rigid system of doctrine or formulate a particular pattern of religious experience. The impressions that remain after the meetings closed and these brethren had departed, are about as follows: A clearer conception of Jesus Christ in His personal relation to believers, a deeper sense of sin, necessity for absolute surrender, the importance of prompt obedience, the assured privileges and certain fruitfulness of sustained consecration. There was less of allegorical interpretation and symbolic suggestion and more of the "Thus saith the Lord." The illustrations were usually fresh and pertinent. Mr. Webster made truth luminous, Mr. Sloan set forth its power; the one hears God speak from the mercy seat, the other sees God moving in the pillar; they supplement each other.

As long as Keswick sends out such men they will be welcome at Mohkanshan.

W. H. H.

## II.

Those who were on Mohkanshan three summers ago remember with much gratitude and pleasure the meetings conducted by Mr. J. Stuart Holden, of the Keswick Movement. A similar series this year, held under the leadership of the Rev. Messrs. W. B. Sloan and F. S. Webster,

has given us again much cause for thanksgiving. Beginning with the regular prayermeeting Wednesday afternoon, August 7th, the services continued in two sessions daily the rest of the week and culminated on Sunday, the last great day of the feast. On that day, in addition to the regular morning and afternoon meetings, there was a very helpful communion service at 8 a.m., conducted by Mr. Webster, assisted by Rev. H. W. Moule. In the afternoon at 2.30 Mr. Webster made a strong and touching address to the Chinese on the text, "Behold, I stand at the door and knock;" Rev. P. F. Price interpreting, while at the same hour Mr. Sloan conducted a service for the children in one of the private homes.

As both gentlemen spoke at each regular service, one had a good chance to note the marks of each one as a Christian speaker. Mr. Sloan is perhaps a deeper student of the Scriptures and conceals himself almost entirely behind the message, so much so that one of his listeners described him as a "voice." Mr. Webster on the other hand, throws his own personality into what he says, and puts into his applications of Scripture a strong human interest. Thus each supplements the other. Both preachers insist sanely and strongly upon the essentials, and help one to see as never before the possibility of greater spiritual power in work and of a triumphantly holy life.

The meetings were well attended throughout, and resulted in much heart-searching and deepening of purpose; and their influence has been kept alive by a gathering for prayer every afternoon in the church. A thank-offering of over \$113.00 has been

forwarded to the Keswick Convention.

That a deepened piety ever seeks an outlet in more earnest evangelism was illustrated the Monday morning after the meetings, when a goodly number assembled to discuss the plan of reaching every person in China in the next twenty-one years, proposed by the Centenary Conference. One could wish that the discussions could have been more definite throughout; but the earnestness and determination of all present was such as could only come from a great faith, and only produce a greater, reaching almost into vision. The following resolutions were passed unanimously:—

I. That in response to the appeal of the Centenary Conference, we agree by the help of God to labor by prayer and ministry of the Word to carry the Gospel within the coming twenty-one years to every person within the districts we represent.

II. That we arrange an annual meeting for the consideration of this work and a committee be appointed to arrange for the meeting next year.

W. H. S.

### The Keswick Deputation at Pei-tai-ho.

The visit of the Keswick delegates, Rev. F. S. Webster and Walter B. Sloan, Esq., to Pei-tai-ho in the month of July was blessed to the spiritual refreshment of many hearers. Though the missionary constituency is not as large in the month of July as in August yet Assembly Hall was well filled with appreciative hearers, whose interest increased steadily to the end. Even a torrential rain or two did not materially diminish the attend-

ance of those who reside in the Rocky Point community.

The two speakers alternately led the meetings and supported and supplemented one another in a very effective manner, which was the more remarkable since neither knew previously the theme his colleague was to expound.

The reality of the love of God in Christ, of the gift of soul health to the believer through Jesus Christ, of God's willingness to outpour His Spirit upon the church in China was set forth with singular impressiveness. In many hearts the longing for a new experience of grace was greatly stimulated.

A large number participated in the Lord's Supper on the Lord's Day morning, and nearly every one present at the closing meeting testified to the uplifting influence of the truths received.

A daily prayer meeting in the early morning has been maintained since the meetings by a band of those who were free to gather at that hour, and has served to fix more deeply the message of the Keswick friends and to strengthen the hope for a special work of grace in the Chinese Church during the coming year.

Many hearts are offering praise to God for His goodness in sending His messengers among us and praying that He will make them everywhere the channels of blessing which they so manifestly were in Pei-tai-ho.

J. W. L.

### Mission Federation.

Meeting of the Chihli Provincial Council.

An important step towards the realization of the general desire for federation in mission work was taken by the holding of the

first meeting of the Chihli Provincial Council at Pei-tai-ho on August 1st and 2nd.

There were present delegates from the American Board Mission, the London Mission, the Methodist Episcopal Mission, the Presbyterian Mission, the United Methodist Church Mission (late English Methodist), the Y. M. C. A., and the National Bible Society of Scotland.

The Anglican, China Inland and South Chihli Missions with the American and B. and F. Bible Societies were not represented.

Rev. G. T. Candlin having been asked to preside pending the election of a chairman the Council proceeded to the discussion of business, the principal items being the election of officers and the deciding of the basis of representation on the Provincial Council.

The following officers were elected:—

*Chairmen*—Rev. J. W. Lowrie, D.D., and Rev. Jen Ch'ao-hai.

*Secretaries*—Rev. F. B. Turner and Mr. Kuo Ching-yuan.

*Treasurer*—Rev. F. Brown.

The newly elected chairmen having been called to preside, it was decided, after some discussion,

“That each mission working in this province (including the Y. M. C. A. and the three Bible Societies) should elect two representatives—one Chinese and one foreign—to be members of this Council, and that each mission should elect one additional representative for each 500 baptized communicants or major fraction thereof. Such additional delegates to be alternately foreign and Chinese.”

It was resolved,

“That this Provincial Council accepts for this province the new terms for God and Holy Spirit (上帝和聖靈).”

“That this Council accepts the terms 禮拜堂 and 福音堂 as designations respectively for all places of worship and halls for public preaching.”

At the afternoon session of the first day's meeting the basis of representation on the National Council was under discussion, and it was decided,

“That in the opinion of this Council each province should appoint one foreign and one Chinese delegate to the National Representative Council and an additional delegate, foreign and Chinese, alternating for every full 5,000 baptized members in the province.”

At the second day's meeting Rev. D. Z. Sheffield (convener), Dr. T. Cochrane, Rev. C. H. Fenn, Rev. Meng Chi-seng, Mr. Kuo Ching-yuan and Rev. Wang Chih-p'ing were appointed as a committee to consider and formulate a scheme for the constitution and rules of this Council; this scheme to be circulated three months before next year's meeting of the Council and to come before that meeting for decision.

The same committee was charged with the translation of the resolutions of the Centenary Conference on the subject of Comity and Federation.

It was further resolved,

“That this Council unanimously requests the three Bible Societies in all further issues of old or new versions of the Scriptures to use the new terms 上帝 and 聖靈.”

“That the Council recommends the 150 hymns in the 通用聖詩 for constant use in all union and evangelistic meetings in this province.”



The question of the desirability of adopting the first 100 hymns in the same book as a nucleus for a union hymn book was deferred for consideration at next meeting of Council.

The Council invited Revs. C. H. Fenn and T. Ewing to prepare a missionary map of the province of Chihli.

The Chairmen, Secretaries and Treasurer, with Dr. Aspland, Mr. Ch'en Tsai-hsin and Mr. Liu Chi-san were appointed as a Standing Executive Committee.

After informal discussion of several matters, the consideration of which was deferred until next meeting, a vote of thanks was passed to Revs. G. T. Candlin, W. T. Hobart and C. H. Fenn for their labours in preparation for this meeting of the Council, and after prayer the meeting closed.

The date and location of the next meeting of the Council will be announced in due course by the Executive Committee.

FRANK B. TURNER,  
*Hon. Secretary.*

### Sad Drowning at Kuling.

*An Account of the Death of the Rev. Arthur Mann, Yale, 1899; and of the Rev. Warren B. Seabury, Yale, 1900.*

Five of us left Kuling last Monday morning, July 29th, to make a visit to the "White Deer College," which lies at the foot of the mountains about ten miles from here. This college dates back to the ninth century and is of interest because of its connection with the names of some of China's great literati, especially the writer of the standard commentaries on the classics, the sage Chu Hsi, who did much for the college in the

twelfth century. It was therefore of special interest to our party, all of whom were engaged in educational work—Mann at St. John's College, Shanghai; Kemp at Boone College, Wuchang; Seabury, Hume, and Gage at the school of the Yale Mission, in Changsha.

We started with a beautiful sunrise, but about six o'clock we found ourselves in the Nan-kang pass surrounded by clouds and mist, and at one time were on the point of turning back. But the clouds rose above us and bright sunlight appeared on the horizon over the Poyang lake. So we continued our journey down the mountain. The road is in beautiful scenery all the way, and in spite of frequent drenchings from the rain, and having to ford streams up to our knees, we all enjoyed the walk immensely.

The spirits of the party rose with the increasing wetness, and after a lunch under the hospitality of a Chinese roof, we reached the college in a mood to appreciate the visit. We found the Literary Assembly Hall, adorned only with the characters of the eight virtues; Memorial Hall, with its images of Confucius, Mencius, and their disciples; the shrine of Chu Hsi; and back of it the cave of the poet, Li P'u, "the White Deer Gentleman," with its stone image of the white deer placed here in the fourteenth century by Ho Tsing. Dr. Hume took several photographs.

We left the college about half-past twelve.

The stream near the swimming pool has worn a canyon, whose sides are almost vertical walls of rock, though further down the stream they are steep banks covered with dense undergrowth. In the brook bed, below, are sev-



eral pools varying in depth, some of which make excellent swimming places. At the head of the canyon and twenty or more feet above it is a smooth flat rock, crossed on its upper side by the road to Kuling and on the lower side by the bed of the brook, with a gradual slope between. The rock conducts the stream to a plunge of twenty feet into the pool at the head of the canyon. This is a deep pot-hole, shaped like a tea-kettle, whose rock walls are polished smooth by the whirling eddies. In dry weather, when the brook is small, many of us have swum up into it from the shallower pools below. But on Monday, with the stream and the cascade swollen by the rain, it was almost impossible of approach, because the current at its mouth was so swift.

While I was hunting for a path in the bushes fifty yards below the waterfall, Seabury must have started to undress on the flat rock mentioned above, perhaps not intending to go in swimming but only to bathe in the stream above the falls. The rock he was on was slippery, because it was wet by the rain. Those who know the circumstances will realize that he was not conscious of taking any risk in so doing, and these circumstances mark the accident which followed as one of those fortuitous events which cannot be guarded against and which leave nothing to regret except that they happened. Hume came up the road just in time to see him slip and slide; his momentum increasing with his efforts to regain his balance. In a moment more he had slid the ten or fifteen feet to the stream, which carried him over the falls in a sitting posture. He came up, struck out two or three

strokes, and then went under not to be seen again. Mann was not in time to see him, and Hume had no chance to reach the pool and he could not swim. Mann went down at once over the face of the rocks into the pool just below the pot-hole into which Seabury had fallen. It was a dangerous descent, and I do not know how he could have accomplished it. He told me that he fell the last eight or ten feet. The roar of the water prevented Kemp and me from hearing Hume's shouts for help. Having failed to find a path, I came back to the top of the bank and was told by Hume what had happened, ten minutes after the event. I rushed back where the path should have been and slid into the water at the pool we had intended to swim in, fifty yards below the waterfall, and then swam up to where Mann was working, just below the upper pool. He told me he had tried five or six times to get into this upper pool, only to be washed down by the current at its mouth. While I was getting my breath and taking off my shoes and heavy clothing, he made one or two more attempts. He realized something of the danger he was running, for he said to me that the pool he was trying to enter was dangerous. I asked him if he thought Seabury could be resuscitated if we got him out, and he replied that there was still a chance. Then we went together for the last effort, swimming up with the back current to the rock at the mouth of the pot-hole. This time Mann, somehow, got a shove on the rock and I saw him shoot across the mouth of the pool into the back eddies on the upper side. He was carried up almost under the waterfall. I

tried to follow, but was washed down by the current as he had been in his earlier efforts. I swam back to try again and saw Mann carried around by the circling currents for a minute or longer. He finally went under not many feet from the waterfall. I do not feel certain whether he was diving for Seabury or was sucked under by the whirlpool. He never came up. It was impossible for me to get into that pool with what strength I had left, and it was useless, or worse than useless to be carried helplessly around by the whirling waters unless one had some idea where help was needed. Hume and Kemp soon returned with a rope and Kemp with the rope about him dived in the pool below the pot-hole. None of us, not even the rescue party the next day, got into the upper pool, which grew worse later in the afternoon as the rain continued to add to the volume of water. The search party could only drag it as long as the waterfall was so heavy. It was nearly two hours after Seabury went down that we gave up hope and Kemp started up the mountain for help. He left us at three thirty and arrived at Kuling at five thirty. Three men started back at seven o'clock with ten coolies, dry clothing, food, etc. Meanwhile Hume and I had retired to a temple nearby to get dry. The three men joined us there about midnight. A large party with ladders, ropes, grappling irons, etc., arrived about half-past five and the search began. About four hours later Seabury was found in the pool below the one into which he had fallen. Mann was found half an hour later. Both were pulled easily up the face of the rock on ladders. They were carried up

the mountain on stretchers, arriving about half-past two o'clock. A host of friends here had made preparations to receive them. They were buried side by side the next morning, July thirty-first, at eight o'clock, after a beautiful outdoor service conducted by the Rev. James Jackson, president of Boone College of the American Episcopal Mission in Wuchang, and by Seabury's College classmate and seminary roommate, the Rev. Gilbert Lovell, of the Presbyterian Mission in Hsiang-tan.

BROWNELL GAGE.

### Work Among the Chinese in Japan.

Quite a number of Chinese have become Christians in connection with the work among them in Tokyo, Japan, and the following testimony in regard to them seems to indicate that their conversion has been real and afford encouragement for the continuance of the labors so well begun. Rev. Y. Haraiwa writes as follows:—

I believe those young men whom I baptized were truly converted. I spent six hours from one o'clock till seven on 27th April, Saturday afternoon, in examining forty-two young men one by one, through Mr. C. T. Wang, my interpreter, in presence of two Chinese deacons and one foreign missionary, and found out that twenty-eight were not ready yet at the time, while fourteen were all ready. When I perceived during the examination that some were not quite ready, after a few questions I stopped the questioning, and when I came to those who seemed to be quite ready, I questioned more closely and thoroughly so that the sifting was very thorough. The result was that there were only fourteen out of forty-two. And those fourteen were from different parts of China, and only two or three were, I think, from the same place or nearly from the same quarter, and many of

them had more or less knowledge of Christianity before they came to this country, while none of them came to embrace Christianity by momentary sensation or notion of curiosity. They all loved our Lord Jesus Christ. I could judge by their confession, tone of voice, way of answers to my questions, and by their countenance, which is peculiarly different from those who are not Christians, that they were sincerely converted. And I believe that the confessions they made at the baptismal service, were true and genuine in the sight of Almighty God, our Father.

Those seventeen young men, whom I baptized on 2nd of June, were not examined by myself. As I was so busy with the General Conference of our Japan Methodist Church, I asked a committee to examine them, which committee consisted of C. T. Wang, Mr. Williams, a Chinese deacon, Mr. Yang, Mr. W. J. Drummond and Dr. Goodrich, of Peking, who happened to be in the city and took a great interest in Chinese young men. The committee after having examined all the candidates for baptism, who were told to be about twenty-one or two, rejected some few, four or five, and reported that some eighteen were ready, which report I accepted with good faith. I was so pleased with the confessions

and countenances of those seventeen young men—one was late in coming, I think, and was not baptized—and I believe that they were true and sincere Christians. I love them.

Of course these seventeen as well as the former fourteen are young men yet in their Christian experience, and need guidance, support and watching in this foreign land to them, where temptations are strong and various, though there are not persecutions here as in their home land.

Very truly yours in Christ,

Y. HARAIWA.

To which Dr. Goodrich adds:

Let me write that I was greatly interested in the young men examined last Saturday. I was impressed by their honest, frank bearing, and straightforward, earnest answers, and was glad to vote that they be received to the Church. It was a real disappointment that I could not be with you when they were baptized, and I did not forget to pray for them, and for you also who have the responsibility and the privilege of leading them into the truth. The Lord give you the joy of winning many souls for Him.

Yours in love and work,

(Signed) CHAUNCEY GOODRICH.

## Missionary Journal.

### MARRIAGE.

At Kobe, August 7th, Rev. C. F. APPLETON and Miss LAURA E. MILLICAN, both of Chenchow, A. F. M. M.

### BIRTHS.

At Ningpo, August 17th, to Rev. and Mrs. H. K. WRIGHT, A. P. M., a son (Hugh King).

At Shanghai, August 10th, to Dr. and Mrs. A. P. PARKER, M. E. C. S., a daughter.

At Changte, August 21st, to Mr. and Mrs. T. A. P. CLINTON, C. I. M., a son.

At Fancheng, July 25th, to Rev. and Mrs. A. E. ANDRÉ, Sw. Am. Mis. Cov., a son.

At Kuling, August 15th, to Rev. and Mrs. I. JOHNSON, F. C. M., a son (James Murchie).

At Changli, August 2nd, to Rev. and Mrs. MARCUS L. TAFT, M. E. M., a daughter (Marion).

### DEATHS.

At Clifton Springs, New York, U. S. A., July 2nd, Miss AGNES GIBSON.  
At Fancheng, August 11th, infant son of Rev. and Mrs. A. E. ANDRÉ.

### ARRIVALS.

AT SHANGHAI:—

August 2nd, Dr. and Mrs. F. E. DILLEY, for A. P. M., Peking, from U. S. A.

### DEPARTURES.

FROM SHANGHAI:—

June 24th, Mr. and Mrs. A. B. WILSON, C. I. M., for England.

July 19th, Mr. and Mrs. G. H. DUFF and 4 children, C. I. M., for Canada.

August 2nd, Rev. H. W. OLDHAM, E. P. M. for England.

August 3rd, Miss L. B. VAUGHAN, for U. S. A.

August 5th, Bishop L. H. ROOTS, A. P. E. C. M., for U. S. A.



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